

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XXII.

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NEW SERIES VOLUME XXII, NUMBER 14

State Convention of W. M. U. Vicksburg, Apr. 13-15

CONVENTION BOARD DEPARTMENT (J. Benj. Lawrence, Secy.)

Religion is the best armor, but the worst cloak.

What we get from God in private wears well in public.

The first act of Christian obedience is to come to Christ.

If religion has done nothing for your temper it has done nothing for your soul.

It is not the fact that a man has riches that keeps him from the kingdom of heaven, but the fact that riches have him.

The Convention Board office the past week has been an extremely busy place. We are getting out a letter and literature to every subscriber in the 75 Million Campaign whose address we have from the duplicate cards turned in. We have about seventy thousand names. If your church has not sent in its cards please do so at once we want to write to each subscriber giving him instruction as to how, when and where he is to pay his subscription.

The Evangelistic Campaign

Last week I called attention to the 75 Million Round Up Campaign which is on now and which must come to a close by the first of May.

I want to call attention to the evangelistic campaign.

It is the universal feeling that this should be a year of great evangelistic effort. God has blessed us. Peace has come. Prosperity is here. Let us not forget God and the needs of a lost world. I feel from the depth of my soul that Mississippi Baptists will not have done their duty if they do not blanket the state with evangelistic meetings made as powerful as prayer and faith can make them.

We are not going to try to hold simultaneous county evangelistic campaigns. There are two reasons: (1) we do not want to disturb the churches in their revival work by suggesting to them a time for their meeting other than that which they have selected; (2) it would be difficult, if not impossible, to secure preachers enough to hold all the meetings should we attempt a county wide simultaneous campaigns.

We are going to hold our evangelistic campaign on the calendar plan. Our plan is as follows: We will, just as rapidly as possible, secure from every church in the state the time of its meeting, the name of its pastor and the name of the man who is going to do the preaching in the meeting. Just as fast as this information can be secured it will be tabulated. The churches will be listed by weeks. For instance all the churches in the state holding their meetings the first week in July will be listed in that week, those holding their meetings in the second week in July will be listed in that week, and so on through the summer until all of the churches are listed.

These lists of churches will be published in advance and all the Baptists of the state will

be asked to pray each day while the meetings are in progress. We will also send from our office bundles of tracts to be distributed at these meetings. We will also assist the pastors in every way possible to make their meetings successful. We will keep in touch with the churches and after each series of meetings closes returns will be published so that all the Baptists in the state will know how the campaign goes. There will be much besides this which we will do from our office. Details will be given later.

Another feature of the campaign is to provide for meetings in school houses and communities where there is no Baptist church but where there are people to be reached. The information concerning these places is to be given us by the county organizations and we in cooperation with the county organizations, will see that a preacher is secured for these places. We are publishing in this week's Record a blank to be filled out and returned to this office giving information concerning such places. Let every one who knows of a place where there ought to be a meeting get the information to us at once.

We want also a list of all the churches in the state which have no pastors and the time these churches are accustomed to hold their meetings. We want this information so that we can secure some one to hold a meeting in these churches if they desire our services.

Our purpose in this campaign is to reach every community in the state without exception. Mississippi must ring with the gospel message of the New Testament as it has never rung before. We must sow the state down in tracts on the plan of salvation, Baptist distinctive beliefs, what the Bible teaches about the ordinances and so on. Baptists must have a fruitage year. Let us trust in God and work to that end.

Last week we sent out a return card to all the church organizers asking for information concerning the meeting the church expects to hold this summer. Many of these cards are being returned to us. Others will be returned just as soon as the information can be secured. Let every one who received one of these cards answer it at once.

This week we are sending out a letter to all the pastors with cards enclosed to be filled out and returned to us. Brother pastor let me insist that you fill out these cards and return them to us at the earliest hour possible.

If we make the campaign as far reaching as we hope to make it then we must have the hearty cooperation of every church and every pastor in the state.

THE EVANGELISTIC CAMPAIGN.

How we rejoice in the thought of a South-wide campaign for souls. Just think, 25,000 churches making a special effort to win men to Jesus. Surely the angels must be getting ready to rejoice over the thousands who are soon to turn to God.

Some Suggestions.

Let us arrange for evangelism as thoroughly as we did to reach our quota of 75 Millions.

Make much of cottage prayer meetings. Get people of the same section of town to pray for each other. Arrange for business men's prayer

meetings. Twenty minutes in the same office down town will count for a great deal.

Hold a service in every mill, factory or shop in the town or city.

"Have faith in God." Pray through to victory.

Yours for a South-wide, soul-saving, life-redeeming campaign,

T. L. HOLCOMB.

Pastor J. B. Quinn is making an earnest appeal in his county papers to get the churches to send their pastors to the Southern Baptist Convention in Washington. This is to be without doubt the greatest convention we have ever had. Baptists were never so much alive as they are today and there were never so many of them. We have had no time to rejoice simply in past achievements, no occasion for boasting in anything we have done, but great reason for gratitude that God has so greatly blessed us and is graciously using us. We have a great program ahead, the greatest that mortal men ever undertook; nothing less than the winning of lost men to the Lord. We are in already for a great evangelistic campaign. We must now put the emphasis on soul saving as the business of the churches and the main business of life. We must unite in the fellowship of this great purpose. We must humbly seek the favor of God and we must get the stimulus to faith that comes of a great convention with a holy passion for the lost. We must join ourselves to the Lord in this his task and we must cooperate with one another. Paul needed the stimulus to faith which association with others brought him. He sought it and asked for it. In writing to the Romans he said, "I long to see you that I may impart unto you some spiritual gift, to the end that ye may be established; That is that I with you may be comforted in you, each of us by the other's faith, both yours and mine." Let us go to Washington to communicate some good to others and to get good from others. Many laymen and women ought to go and the churches ought to see that their pastors go.

Pastor J. B. Quinn believes that the county organizer can greatly help in getting the churches to send their pastors to the Southern Baptist Convention.

It was the editors' privilege to preach three times for Pastor M. J. Derrick last Sunday, twice at Sumrall and once at New Hope church. The rain cut down the attendance somewhat, but the Methodist pastor brought his people over in the morning and we had a good day all around. The Sunday school at Sumrall has made notable growth and is giving \$400 to the campaign. Last Sunday was missionary day and a good offering was made. The Baptist Record will now go into more homes and the pastor will continue to push it. The church expects to begin its revival meeting about the first of June with Bro. W. E. Farr preaching.

The Newton Record gave a full, appreciative and excellent report of the convention held last week in its city. Our Baptist people are genuinely appreciative of this enterprising paper's attention to a meeting which it characterizes as "the greatest of its kind ever held in the South."

SUNDAY SCHOOL AND B. Y. P. U. CONVENTION

The Seventh Annual Session of the Mississippi State Sunday School B. Y. P. U. Convention met in Newton at the Baptist church Tuesday evening, March 30, 7:30 o'clock sharp. Five hundred or more messengers were present at the opening which, with the local congregation, filled the large auditorium of the Newton Baptist church. Mr. H. L. Watts, one of Mississippi Baptist most efficient workers and consecrated laymen, president of the convention since the session in Kosciusko in 1918, presided over this initial meeting. Mr. Watts gave a brief address, outlining the history of the convention, which was organized in Newton six years ago. Then a small but virile organization, it has grown in the face of many difficulties beyond all expectations and is now the largest convention meeting in Mississippi, and perhaps of its kind in the entire South.

At the close of the president's address, Dr. H. M. King, Jackson, conducted the devotional exercises for the evening. He led the entire congregation in reading from memory the twenty third Psalm after which a number of prayers were offered. Following the devotional came the delightful song service conducted by Mr. E. O. Sellers of our own Bible Institute at New Orleans. Mr. Sellers, before coming to New Orleans, was connected with the Moody Bible Institute for 12 years. He spent also two years in overseas work in France with the Y. M. C. A. In the absence of Mr. A. W. Roper of Winona Lake, Ind., whose name appeared on the program as pianist for the convention, Miss Dorothy Pool, of Hattiesburg, was called to the piano. Miss Pool is one of Mississippi's most talented and accomplished musicians and is associated with Mr. Sellers in the Department of Music of the Bible Institute. Mr. Sellers concluded the song service by singing to the admiration of all an inspiring solo, "The Hand That Was Wounded for Me."

Following the song service, Rev. W. H. Thompson, pastor of the local church, presented the principal speaker of the evening, Henry Alford Porter, pastor of the Second Baptist church, Atlanta, Ga. Dr. Porter, who is known throughout the South for his zeal, piety and scholarship, needed no introduction to the people who gathered there to hear him. He read as his text Isaiah 14-15, and announced as his subject, "Shadows," and his theme "Influence." He declared in the onset that all believed in shadows and every one casts a shadow. He pointed to the fact that the power of our unconscious influence which may be symbolized by shadows is greater than our conscious influence. He built his great message around the life and influence of Jesus who came silently, lived quietly and died quietly, and whose ever lengthening shadow as the cross falls with quietness and healing upon the world. He also spoke of the healing power of our shadows radiating to all around us a cheerful, healthy influence, but warned against the killing power of the shadow which symbolized the evil influence one may have. He said that everyone is responsible for the kind of shadow he cast and just as the tree casts a shadow where it will never go, so do we. He exhorted the congregation to stay with Jesus that our shadows may be healing and helpful, and closed with these significant words: I am your shadow.

At the close of Dr. Porter's address, the following committees were named by the president:

Committee on nominations: Dr. J. L. Johnson, chairman; J. R. G. Hewlett, J. E. Sweeney, Miss Minnie Brown, W. H. Morgan, H. M. King, Miss Bernice Herring, T. L. Holcomb, W. A. Borum, J. D. Woods, R. F. Bass.

Committee on enrollment: Miss Frank Mahon, Miss Ruth Hardy, Miss Lena Bunch, Miss

Grace Nicholson, Miss Lucile Cooper, Miss Sue Mahon, Miss Clara Baskin.

Committee on publicity: Miss Blanche Norman, Grady Dorrah, James Street, C. E. Cunningham.

Telegrams were read from the churches and Y. M. C. A. of Laurel, inviting the convention there in 1921. Besides Laurel, Grenada and Charleston were bidden for the next session of the convention. After singing "I Love to Tell the Story," the evening session was closed with prayer by Rev. W. Fred Long.

Wednesday Morning Session.

The convention opened on schedule time, 8:45 Wednesday morning, with Rev. R. L. Wallace, of Inverness, vice-president, presiding over the Sunday school section, which met in the Baptist church building, and Rev. W. E. Farr, of Gloster, also vice-president of the convention, presiding over the B. Y. P. U. section which met in the Methodist church building through courtesy of the pastor.

Sunday School Section.

The devotional exercises were conducted by Rev. A. A. Stanley, recently returned to Mississippi, his native state, as pastor of the First Church at Grenada. At the close prayer was offered by Rev. Roland Leavell, of Oxford. Promptly at nine o'clock the sectional conferences on Sunday school work began. Miss Minnie Brown of Pontotoc, our efficient worker of the Sunday School Department of Mississippi, conducted a conference with those interested in the work of the elementary department of the Sunday school. It is needless to say that it was inspiring and helpful all the way through. At the same time Mr. Harry L. Stripling of Nashville, Tenn., superintendent of the Organized Class Work for the entire South, conducted a conference on the work of the intermediate department. He placed special emphasis on organized class work of the department, saying that every intermediate class, whether rural or city, should be organized. He mentioned as the three essential officers of the class the president, vice-president and secretary-treasurer, whose duties are as follows: The president: He shall preside over the class session and monthly business meeting; he shall also be responsible for and the leader of the activities of the class. The vice-president: He shall preside at all meetings of the class in the absence of the president and shall be responsible for the enlargement of the class. The secretary-treasurer: He is responsible for the records of the class. Here Mr. Strickland recommended the six point record system as the best system for the modern Sunday school and the organized class. This system grades the pupil on six vital points, namely: attendance at Sunday school, punctuality, Bibles brought, contributions made; preparation of the lesson, and attendance on the preaching service of the church. As treasurer, he should keep his class in form on the financial operation of the denomination and the objects to which the money goes. Mr. Strickland also led in a general discussion of the departmental problems of the small school in city and country.

B. Y. P. U. Section.

The devotional exercises of the session were conducted by Rev. W. H. Morgan of Leland. The service was fitting and prepared the way for two matchless speakers and messages—Dr. J. B. Lawrence, who spoke on the B. Y. P. U.'s place in the state program, and E. E. Lee, of Dallas, Field Secretary of the Sunday School Board in B. Y. P. U. work, who conducted a conference on B. Y. P. U. work in the local church.

Joint Session.

Immediately on the close of the sectional meetings the joint session of the convention

opened by singing "Bringing in the Sheaves," led by Mr. Sellers. Mr. G. W. Walton, mayor of the city of Newton, delivered an address of welcome to the convention. He said the people of Newton would prove their welcome to the visitors by the smiles they wore and the kindnesses they showed more than with the spoken word. To this kindly address Rev. A. J. Dickerson, of Tupelo, very happily responded.

The first item on the program was "The Pastor's Hour." Mr. Strickland conducted this conference by discussing freely and helpfully to all many of the pastor's problems in Sunday school work. He said the pastor is God's called man. He must therefore be a man of vision, capable of seeing his wonderful opportunity and privilege, in leading and developing folks for kingdom activities. His relationship to the Sunday school, also to the superintendent, was discussed. Mr. Strickland being the general superintendent of the Emanuel Baptist church Sunday school, Nashville, Tenn., was able to bring a treat not only to the pastor but to the superintendent as well in this hour. Mr. Sellers then conducted a song service which reached its climax in the solo, "Saved by the Blood."

At 11:30 o'clock Dr. Porter again delivered one of his inspiring addresses. He chose for his scripture passage Matthew 1:1-17. He announced as his subject the Genealogy of Christ. From this often neglected passage Dr. Porter brought a magnificent and meaningful address. He added a new emphasis to the Bible as God's inspiring word. He said God is a great economist and wastes nothing, that this genealogy is God-breathed and has a purpose, a part of which may be the revelation of the following facts:

1. It certifies to his Messiahship by proving him a son of Abraham and a son of David. He was not only the son of Abraham, the father of Jewish faith, but an heir to the Jewish throne from the House of David.
2. It shows that Jesus came in the fulness of time. Everything that looked to the salvation of man had failed; a world language had been prepared, and there was peace on the earth for the first time in centuries.
3. It shows that Jesus came through all kinds of people, through patriarchs, wicked kings, good men and fallen women.
4. It tells us that heredity isn't everything; blood does tell but it doesn't tell everything. Man is not the product of his ancestry—man is his own ancestor. The fact that one has bad blood in his ancestral line is no excuse for wrong doing.
5. It tells us of the brevity of human life.
6. It shows that genealogy ends with Jesus. He said the sorrow of sorrows to the Jew is to have no descendants. The genealogy breaks off with Jesus, but we may become His spiritual sons and daughters.

After this address such announcements as were necessary were made to the convention, which closed for the dinner hour with prayer led by Dr. W. C. Tyree, of Greenwood.

Afternoon Session.

The convention reassembled at two o'clock, when devotional exercises were conducted by Dr. M. K. Thornton, recently pastor of the Main Street church, Hattiesburg, but now superintendent of the Baptist Hospital, Jackson. Dr. Thornton called for testimonials or scripture verses, to which a number responded, interspersed with prayer by various brethren. The afternoon was given up to discussion under three general heads, namely: The teacher, the superintendent, and the parent. Rev. J. D. Ray of Starkville, discussed the teacher's mental and physical preparation; S. G. Posey, of Magee, the teacher's spiritual life; Rev. Roland Leavell, of Oxford, the teacher and his class. These discussions were necessarily brief but practical and helpful to all concerned. At the close of the discussion on the various phases of the teacher's life, Mr. Sellers led the convention in singing "To the Work."

In the absence of Rev. T. L. Harper, who was called home on account of illness in his fam-

ily, Rev. W. M. Bostick, of Winona, discussed the superintendent and his program. Mr. Strickland then discussed the superintendent and his counsel, but before speaking Mr. Strickland very wisely and happily led that great convention through in a number of relaxation exercises. In beginning his address Mr. Strickland said if the superintendent has no program he doesn't need a council. He also emphasized the place and responsibility of the pastor in guiding and co-operating the policies and plans of the superintendent.

Just here the convention heard a discussion not frequently heard in such gatherings, but of paramount importance. The parents' obligation to the home was discussed by Dr. W. C. Tyree of Greenwood. Dr. Tyree's message was not only timely but a great treat to every one present. He emphasized the thought that the parent makes the home and pointed out that the making of a home is the greatest thing parents ever do, and that the home will determine to a large extent what the destiny of the boys and girls who go from that home into the world will be. His address was one of the most helpful features of the entire program. Following Dr. Tyree's address, Dr. J. A. Taylor, of Brookhaven, spoke briefly on the parents' obligation to the Sunday school, outlined as follows:

1. Information.
2. Cooperation.
3. Example.
4. Support.
5. Prayer.

The convention sang at the close of Dr. Taylor's address "Christ Receiveth Sinful Men," and dismissed with prayer the evening session.

Wednesday Evening.

The convention opened promptly at 7:30 with a great crowd, more than 600 messengers having been enrolled up to this time. Mr. Sellers conducted a brief song service, after which J. E. Byrd presented Dr. Lawrence to the convention, and spoke briefly but enthusiastically on the \$75,000,000 campaign, as it is related to our state work and the future. He spoke of three important campaigns to be waged in the state this year, a round-up campaign which closed the first of May, to put on the \$75,000,000 campaign in the churches that have not done so and finish putting it on with those that have begun; also to collect one-fifth of the amount subscribed, by the 1st of May. Second, a church to church campaign, put on in every county in the state, going to every church in the county, and dealing with enlistment problems of the local church; also to enroll prospective students for a Sunday School Normal, to be held in every county in the state; also to help the women to organize missionary societies in every church in the county. This campaign will close the 15th of July. Third: Evangelistic campaign which will not be a simultaneous county campaign, but in which the state forces will cooperate with every church in the state by supplying literature and providing preachers or missionaries wherever they are needed, and in any way possible in winning lost souls to Jesus Christ.

Both encampments in the state which meet in July had representatives at the convention at this time. After a song by the convention and a prayer by Mr. Strickland, Mr. E. O. Sellers who is not only a singer of power, but a public speaker of no little zeal, addressed the convention on the popular subject, Tasks, Tools and Triumphs. He spoke of our task as a dignified and delighted one, of our tools as the church in its preaching services and ordinances; the testimony of our lips, our organized teaching force, the word of God and prayer of our triumphs as pleasing the Master whom having not seen we love, and building up the body of believers.

After the singing of one verse of "I Live for Him Who Died for Me," and prayer, Dr. Porter brought a great evangelistic message, announcing as his text Matthew 27:22. What then shall I do with Jesus who is called the Christ? Then the Great Divide as his subject. He portrayed

the character of Pilate, showing how he tried to evade the issue by sending Jesus to Herod. How he tried to compromise, but finally surrendered Jesus to the mob, and washing his hands as if to decalre his innocence. He then showed how Pilate's problem is our problem as a nation and as individuals. He then asked, Why do anything with Jesus?—discussing the importance of personal salvation. His next question was, What would you do with Him? Today in these troublesome times, what can a man do without Jesus? And in the great day to which we are all traveling there will be the question, What will you do without Him then? but a more important one, What will Jesus do with you? He closed with a great appeal for personal surrender. A number requested prayer, and after the prayer the convention sang, "Hiding in Thee," during which a number made public their decision to accept Christ by giving Dr. Porter their hands. Rev. J. R. G. Hewlett, of Water Valley, closed the service with prayer.

Thursday Morning Session.

The convention opened Thursday morning promptly at 8:45. The Sunday school section met in the Methodist church with the president of the convention presiding. The B. Y. P. U. section met at the Baptist church with Rev. W. E. Farr, vice-president, presiding.

Sunday School Section.

Rev. H. T. McLaurin, recently pastor of Utica, but now District Enlistment Missionary for the Fourth District, had charge of devotional services. At the close of this Mr. Strickland was given the entire time for a conference in Organized Class Work. He first dealt with some of the problems of superintendents, placing special emphasis on six point record system. He then said the genius of organized classes is activity and health, especially with the senior and adult classes. The following officers were named and their duties outlined:

The president is the chief executive of the class and responsible for class program. The first vice-president is responsible for the enlargement of the class. The second vice-president is responsible for the social features and spirit of the class; the third vice-president is the leader in the religious activity of the class; the secretary has to do with the making and keeping of the records. The treasurer is charged with inspiring the class to give to the benevolent causes fostered by the denomination. The reporter is responsible for the publicity of the class. After the song, "Rescue the Perishing," Dr. Lawrence dismissed the body with prayer and all went to the Baptist church for the Joint session.

B. Y. P. U. Section.

Rev. J. C. Greene of Vicksburg had charge of the devotional exercises. Following the service Mr. H. E. Harring spoke on the subject, "How Bethlehem Reached the Standard." In this discussion Mr. Harring showed how a B. Y. P. U. in a small country church became the standard B. Y. P. U. Following Mr. Harring's address Miss Audelle Alford spoke briefly but effectively on the subject, "Magnify the Group Captain's Work." Then another Mississippi College student, Mr. Robert Gandy, spoke of the B. Y. P. U. in our denominational schools. As a climax to these excellent addresses, Miss Madge Flournoy, of Aberdeen, brought a message on the necessity and possibility of the country B. Y. P. U. Miss Flournoy impressed all with her conviction, consecration and zeal.

Joint Session

In spite of the rain and mud a great crowd entered the Baptist church for this hour. There was scarcely standing room anywhere. Mr. Watts, president of the convention, then asked for permission to have the report on denominations read. Rev. J. R. G. Hewlett read the report, which was adopted as follows: For President, Dr. J. L. Johnson; for Vice-President B. Y. P. U., W. E. Holcomb; for Vice-President of Sunday School, Chester Byrne; for Secretary-Treasurer, Miss Joy King. Time, Tuesday after the first Sunday in March, 1912, 7:30 P. M.; place,

Laurel, Miss. The report was not only adopted by the convention but heartily endorsed by everyone.

Mr. Watts then relinquished the President's chair to Dr. Johnson; Miss Joy King came to the Secretary's chair; Rev. W. H. Morgan of Leland read the report of the Committee on Recommendations to the Convention; the report was adopted as read.

At this time Mr. Lee spoke to the convention on Why My B. Y. P. U. Failed. He stated in outline as follows: First, on account of the people; second, on account of the church, for lack of interest; third, on account of the pastor, for his lack of co-operation. After all the pastor is the master-key of the situation. He closed with this timely question, "Has the B. Y. P. U. justified its existence?"

The convention then sang "Trust and Obey," after which Dr. Porter addressed the convention with power on his chosen theme, "The Revelation of Jesus Christ." Rev. 1:1. He said first that the world is a marvelous revelation of Jesus Christ. Second, that human history is a revelation, for history is but his story. Third, that the whole Bible is a revelation of Jesus, and fourth, that we are the revelation of Christ. The convention sang "Take the Name of Jesus with You," and was led in prayer by Dr. Greeno. At this time the announcement was made that preparation for dinner had been hindered by the rain, so the Junior B. Y. P. U. of the West Laurel Baptist Church, which was to give demonstration at the evening service, came to the rostrum and under the leadership of Miss McDonald demonstrated the actual workings of the Junior B. Y. P. U. to the interest and information of all. Their subject was "Growing Christian," and the scripture passage II Peter 1:1-11. The program was as follows:

Prayer.

Subject announced—T. C. Alfred.

Scripture Reading—Henry Flood.

Introduction—Alfred Harding.

1. Faith—Nellie Ratcliff.
2. Virtue—Allie Headrick.
3. Knowledge—Belle Boutwell.
4. Self-Control—Henry Flood.
5. Patience—Louella Bailey.
6. Godliness—T. J. Hall.
7. Brotherly Kindness—Burdett Flood.
8. Love—Mary Moody.
9. Conclusion—Rachel Odom.
10. Poem—Bessie Martin.

The convention then adjourned for dinner with prayer by Rev. T. J. Moore of Wesson.

Afternoon Session

Rev. Oscar Blount of Marks conducted devotional exercise, which was concluded with prayer by Dr. Thos. Spike of Ripley. The first item on the program was an address by Rev. Zeno Wall of Clinton, on the subject "The Answer of the Call." He read Acts 16:9-10; He spoke first of the revelation of the needy foreign world to a Christian; second, the resitation of intelligent and divine words—Come over and help us. Third the resignation to the divine will. Fourth, the regulation of His course. The remuneration. Dr. Wall brought a message of God's word imbued with the Holy Spirit's power and led us all to the very heights, giving a vision of the call and our responsibilities as representatives of Christ. At the close of his address, while singing "Where He Leads I Will Follow" no less than one hundred young people expressed their willingness and purpose to answer the call of Jesus to a definite Christian task at home or abroad.

While we were on the heights Dr. Porter came with his last message. His subject was "Isaiah's Vision of God," Isaiah 6:1. The spirit that was speaking to us was the same but only came through a different man. Before speaking, however, Dr. Porter paid a tribute to the spirit of Mississippi Baptists. His message outlined is as follows: First, Isaiah had a vision of God; second, he had a vision of himself; third he had a

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EDITORIAL.

THE NEWTON CONVENTION.

If anybody was uneasy about Newton's taking proper care of the Convention his fears were turned to exultation. It was the biggest religious gathering we have ever seen in Mississippi, and Newton took care of the folks to their entire satisfaction and delight. Lunches were provided at the noon hour and in the evening and the homes of the people were thrown wide open. Pastor Thompson, Chairman Miley, the deacons and all the rest had made complete arrangements and were at your service. But the honors go first to the women who were used of the Lord to satisfy many mouths with good things.

This was only the material side of the convention, and the program was up to it in its provision and arrangement. Our Sunday school man, Brother S. G. P. says, gives in this week's Record an excellent write up and we do not wish to trespass on his preserves. He will tell you about it. Over 857 people registered and we do not know how many did not register. The house was crowded to overflowing at every service, galleries Sunday school room and all. The people went to the meeting and did not fool away time on the outside. Indeed the program was such that nobody wished to stay on the outside.

We are not going to call the names of those who excelled in service, for that would be to repeat the program with some additions. Every session began with inspirational and devotional music and addresses and reached a climax in conviction and purpose. At the service more than a hundred young people came forward and gave their hands in token of surrender of their lives to special service as God should lead them. Some will be missionaries and some ministers at home.

At another service, which was distinctive evangelistic, a large number asked for prayer and several came forward confessing their faith in the Savior.

The conference on special departments or classes in Sunday school and B. Y. P. U. work were unusually practical and helpful. The people were so impressed with the value of the convention that Laurens had as well prepare to take care of 1200 visitors next year.

WHAT IS IT?

You have been reading with interest and profit the series in the Record on Sin by Rev. N. W. P. Bacon. It ought to stir our people to serious thinking and many of our pastors to earnest preaching on the question that stands astride the pathway of all progress in Christian living and conquest. It is the first thing that we meet in our efforts at advancement in spiritual life and the furtherance of the kingdom of God. It is at this that we are to strike, against this we are to do battle day and night.

Now it would seem superfluous to ask what it is, when everybody is familiar with it, and it is daily and hourly before our eyes. And yet we may be so familiar with it as to fail in the actual estimate of it or cease to be surprised or offended at it. Then man's sense of it or offense at it may not be what God's is and what God includes in it. It is an old habit of men to

"Compound for sins they have a mind to,
By damning those they're not inclined to."

It is easy and common to be very severe with the offenses of others and very lenient with our own. The things that sometimes pass the inspection of men or are highly esteemed by them may be an abomination in the sight of God.

What does God say that sin is? His word has a great deal to say about it and speaks of it in such a way as to unmask it in whatever form it may appear. The one passage in mind at present is in John's first epistle, which says, "Sin is lawlessness," or "Sin is transgression of law." It is not easy to put into the same number of English words the equivalent of the Greek, and so it requires some explanation or amplification. Dr. Broadus used to say that this sentence from John is one of the finest examples in the New Testament of the exact use of the definite article. For while the definite article is not used at all in the American revision, yet in the Greek it is used on both sides of the verb: "The thing sin is the thing transgression of law." That means that you may make a mathematical equation of it and write it, "The thing sin equals the thing transgression of law." The definite article "the" makes either noun the subject, so that you may revise the equation and say, "The thing transgression of law is (or equals) the thing sin." The proposition is reversible.

Now this much of your time has been taken that we may get at what this thing of sin really is, whenever and wherever you find it. Essentially therefore it has to do with law. Paul says, "Where there is no law there is no transgression" (Ro. 4:15). Law is the authoritative expression of will, the will of a person or of a group of persons. Law that is based on righteousness and intended to produce righteousness is the expression of the will of God. Even human laws thus promulgated are the expression of the will of God. Because human government is authorized and sanctioned of God, it is an expression of the will of God. In this sense, the voice of the people is the voice of God.

In the same way the laws of nature, or the natural law, are the expression of the will of God. Human government rightly administered and the laws of nature alike are God's method of working; they show God in action. Of both it may be said they bear not the sword in vain. And woe betide the man who disregards their mandates. The processes of human government, owing to the weakness and corruption of men, sometimes miscarry. Not so the laws of nature. To violate them is to sin against God and to invite terrible punishment. There are many sufferers in this trail; few that are not sufferers here. The law of nature is inexorable. To break it is to be crushed by it. To obey it is to reign by means of it, to reign with God. It was the will of God that many should reign with him. God made man in his own image, to be and do as God does, and so he gave him dominion. Dominion is by obedience to law.

Now sin is a violation of law, or violation of law is sin. That is sin is the transgression of the will of God. It is a personal offense against God himself. Law is not a system of rules which we have formulated or agreed upon as a convenient method of getting along. The law of God is a living thing, or as Paul says, "The law is spiritual." It is not a dead letter but the living voice of the living God. When we deal with the law we deal with God; when we hear the law we hear God; when we reject the law we reject God; when we obey the law we obey God.

Sin is a personal affront offered to the holy and living God. We challenge his authority, we dis-

pute his supremacy everywhere when we disobey his commandment.

To violate natural law brings temporal punishment, because natural law is itself temporal and has to do with temporal and material things. The punishment is certain and inevitable, but it is not eternal, it is temporal. There is no reason to suppose that God's present method of governing the material universe will continue forever. The law of gravitation, of electricity, of heat or sound may be changed without any change in the nature of God. They are his present orderly methods of governing the world, necessary to our orderly existence, but he may change them at will. There will be a new heaven and a new earth. All the present natural science will be worthless in the coming age. Knowledge shall vanish away. They are mere temporary expediences, laws for our temporal welfare, the violation of which brings temporal punishment. Sins against nature are followed by nature's penalties.

But one jot or one tittle of his moral law shall never fail. It is a revelation of the eternal, unchangeable character of God. To violate moral law is to bring eternal punishment. It is a thrust at the person of the holy God. It is an effort to dethrone righteousness from the universe and put the devil in God's place.

Not that sin is always a conscious attempt to dethrone God and resist his authority. It may not in every sinner attain that in this age. The word "lawlessness," or "transgression of law," does not fully convey the meaning of the word which is given as the equivalent of sin. The Westminster catechism is more nearly a correct representation, namely that "sin is any transgression of the law of God or lack of conformity thereto." The word in John's epistle means not only a wilful violation of the commandment, not only an ignoring of a known command, but any failure fully to meet its requirement, even though it be by ignorance of its existence or nature. Ignorance of law does not excuse transgression, nor does it save from its penalty. There are degrees of guilt, to be sure and there are degrees of punishment. There will be degrees in hell, hell is for all those not only who wilfully disobey, but for all who "forget God."

David had in mind some such degrees of guilt when he prayed, in that Nineteenth Psalm which speaks first of natural law and the moral law, first "Clean thou me from hidden faults," then "Keep back thy servant from presumptuous sins;" and then he says, "I shall be free from the great transgression." This last was the utter and open renunciation of any authority of God; in other words, high treason. Sin is a wrong attitude of the soul to the will of God, it is the refusal of his authority in the life.

THE FOUR LIVING CREATURES.

It is to be hoped that many have had a quickened interest in the Book of Revelation by the Sunday school lessons recently taken from this wonderful book. Doubtless in the past many have been kept from the reading of it by the many things which none of us understand, others have been driven away from it by the fanciful but over-confident interpretations of those who fail to convince us of their special fitness as illuminated expounders of the strange figures. These should not prevent a frequent reading and reverent study of this book of mysteries. Some chapters and phrases are singularly rich in meaning and devotional inspiration. The high place of honor given the Lord Jesus; the holy places of worship; the picturesque combat between good and evil; the final triumph and coming of the holy city; these all make it a book precious to the hearts of those who serve God and love his worship.

Among the things hard to be understood perhaps you included the mention several times of the "four living creatures," who in the old version are called "the four beasts." This last is a misleading translation, for they are not to be thought of as wild animals, nor even as

domesticated animals. The word literally means "living ones." That is the only name that is given them and that is almost all that we are told about them. They are not called beasts, or even creatures, though they represent symbolically some of God's created things and John says they were like a lion, a calf, an eagle, and one "had the face of a man."

Now don't expect this writer to tell you all the significance of this scene into which John was introduced, for he doesn't know any more than is written in the book. Their name indicates their characteristic and that is what we wish to call attention to: They were "living ones." They were instinct with the principle of life. They were the embodiment of the living impulse. You will bear in mind that John's gospel as well as this Book of Revelation have much to say about life. If your memory is not active a concordance will show how frequently the word and idea are found in these books and how large a place is held in John's conception of the work of Jesus. It was the thing for which Jesus came and the thing for which John wrote his gospel. The last chapter of Revelation speaks of the water of life and the tree of life.

Thinking of these passages will perhaps help us to understand something of what is meant by these "living ones." The first thing you notice about them is their number, four. Does this mean that this embodiment of life, this symbol of created and manifested life is on every side? There are four sides or directions, just as the gates of the New Jerusalem opened northward and eastward and southward and westward. God's manifested activity is on everyhand and in every direction.

You will also see that these four living ones are in the midst of the throne and round about the throne. This would seem to signify that the nearer you get to God the greater the forces of life. Away from him is weakness; apart from him is death, but close to him are the sources and the fulness of life. Those who are closest in heaven or on earth, have the more abundant life. It will be remembered that in the last chapter of Revelation the river of the water of life is said to proceed out of the throne of God and the Lamb. The highest energies, the mightiest forces gather about the throne and in the midst of the throne. It is also worth noting that it is in and near the symbol of authority and sovereignty of God that life finds its highest expression. It is well to think highly and speak much of the love of God, but life is from the establishing and recognizing the reign of God in us. The gospel is a "gospel of the kingdom."

The way in which this life is indicated is shown in the description given of these "living ones." They take a variety of forms. One is like a lion, another like a calf, another has the face of a man, and a fourth is like a flying eagle. The living God pours out the inexhaustible resources of his life in endless and indescribable profusion. There is no limit to the manifold manifestation of life from the highest to the lowest in his created universe. The serving and serviceable bovine, the free and unrestrained and tameless life of the outer world seen in the lion, the intelligence expressed in the human face, the soaring eagle which was the first conqueror of the air; all these are expressions of limitless life.

This life is also further shown in the living ones being full of eyes before and behind. Life is first receptive, it takes in the revelation of God, it learns from him, it beholds him. That they were full of eyes indicates the limitless capacity for knowledge, especially the knowledge of God. They are also said to have six wings. These symbolize their activity and capacity for service. All alike serve Him. Every manifestation of life is for the purpose of carrying out his will.

They further display this superlative life by ceaseless worship: "They rest not day and night, saying, Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come."

Here is the highest and finest exhibition and use of life.

It is well if we can in this life come near the throne, and in the life to come the highest life is that which is closest to Him.

TWELVE HOURS

The opposition to Jesus in Jerusalem and Judea was so bitter that his disciples were afraid for him to return; they were sure it meant death to him and they sought to dissuade him from going even to the bedside or graveside of his friend Lazarus. Thomas was so certain that the Jews would kill him that he said to his fellow disciples, "Let us also go and die with him." But Jesus said, "Are there not twelve hours in the day? If a man walk in the day he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him."

Here Jesus states two complementary principles of life. The first is sometimes put into the sentence that a man is immortal till his work is done. To be sure the twelve hours, according to the way of reckoning at that time, were not always of equal length. From sun rise to sun set does not always measure the same length of time. So from the cradle to the grave does not always measure the same period of life. Some men live a long life; others have a short life. But a man is given time enough to finish his work. Some men live to be a hundred years; Jesus lived only about thirty-three, but he finished his work. More than once he said "Mine hour is not yet come." But at the last he said, "The hour is come." He recognized that he had a certain work to do and that nothing could interfere with him until it was done. Like every man he was given his twelve hours in which to do his work.

Does this mean that no man will die till his time comes? Not at all. Many people die before their proper time. It is probable that most people by some sin or mistake shorten their days. In other words, most people are conscious or unconscious suicides. It does mean that "If any man walketh in the day he stumbleth not." That is if he is walking in the way of God's appointment, if he is fulfilling the mission which God has given him, the Father will take care of him till his day is done.

Jesus was conscious of following the leading of the Father's will; he knew that the thing that he was doing was what God wanted him to do and he was not afraid of being interrupted till the work was complete. In another chapter we are told that he said the Father hath not left me alone because I do always that which is pleasing in his sight. And at another time he sent the challenge to Herod when somebody told him that Herod was seeking to kill him: "Go tell that Fox, Behold, I cast out demons and perform cures today and tomorrow, and the third day I am perfected;" and then he added, "Nevertheless I must go my way today and tomorrow, and the day following." He was safe only as he went on his way and he was ready and willing to go even to "the day following." Only the straight course is the safe course.

This reaches the second life principle namely that the time for what we have to do is limited. If there are twelve hours in the day, there are only twelve hours. If we are safe while the light of the world lasts, we are sure to stumble when it is over: "If a man walk in the night, he stumbleth because the light is not in him. Jesus recognized that his life was subject to this limitation just as our lives are. He didn't have a minute to throw away. And we have not. He was economical in the use of time as he was in the use of everything else. He must hasten to the end or the work would not be finished. He said, "I have a baptism to be baptized with and how am I straitened until it be accomplished. He dared not stop till it was done. And at the last he cried in triumph on the cross. "It is finished."

Any man who wastes time gets his feet tangled

up. Any opportunity not employed returns only in confusion and as a stumbling block. The children of Israel who refused the entrance into Canaan from Kadesh Barnea were not permitted to enter the next day when they tried. A day lost returns to curse us. The blessings pronounced upon the mountain top of each new day if not used aright will echo in curses from the mountain across the evening shadows. There are twelve hours in the day. If a man walk in the day, he stumbleth not.

Pastor J. G. Gilmore sends in a list of seventeen subscriptions from Osyka. That is a good habit he has gotten into. He was interrupted by the happy arrival of J. G. Gilmore Jr., and will send more later. Nobody will be surprised to hear that the work at Osyka is progressing splendidly. The new house is nearing completion. They are planning for a revival in April and will send the pastor to the Southern Baptist Convention in Washington.

Pastor R. A. Eddleman is being assisted in a meeting at Belzoni by Brother W. M. Bostick of Winona.

SUNDAY SCHOOL AND B. Y. P. U. CONVENTION

(Continued from page three)

vision of cleansing; fourth, he had a vision of service. As a fitting close to these great messages and experiences Mr. Sellers sang a song of his own composition entitled "We Shall Be Like Him When We See Him As He Is."

Just here Mr. Auber J. Wilds of Oxford, State B. Y. P. U. Secretary, came to the rostrum and awarded the banners for B. Y. P. U. work in 1919. The Senior banner was presented to Mr. Henry Smallwood, president of the Senior B. Y. P. U. of West Laurel Church, and the Junior banner was presented to Miss Fannie May Keys, leader of the Brookhaven Junior Union. A new banner for "other work" based on six points, namely (1) extension, (2) meeting the aim of the B. Y. P. U., (3) prayer life, (4) mission study, (5) church property improvement, (6) benevolent work, was presented to Miss Fannie Herring, leader of the Junior B. Y. P. U. in the Emanuel Church of Hattiesburg. Rev. Norris Palmer of Clinton read the report of the Committee on Resolutions at this time, which was adopted as read.

Evening Session

The convention was opened with a song service before seven o'clock, conducted by Mr. Sellers. Although a great number went away on the afternoon train, the house seemed as packed as to space as ever. The Senior B. Y. P. U. sang at the close of the song service a chorus entitled, "Zeal is the Watch Word." By arrangement with Dr. Porter, it fell to the lot of Mr. Lee to bring the final message of the convention. He read Hebrew 12:1, and chose as his subject the spirit of the game, or Some Reasons Why a Boy Would Rather Go to the Ball Game than a B. Y. P. U. He gave as these reasons (1) publicity, the game is widely advertised; (2) the game begins on time; (4) the players have all necessary equipment; (4) they have thorough organization; (5) they get encouragement (rooters on the side line); (6) fellowship; (7) love for the game; (8) determination to win; (9) responsibility; (10) desire to please. His message went home with pungent power to the hearts of all present showing how these things should be true in Christian life and work of the B. Y. P. U., and picturing Jesus as the one chief witness in the cloud for whose pleasure we should do our best.

The convention sang "Blest be the Tie That Binds," and closed with prayer by J. E. Byrd, our own State Sunday School Secretary, to whom our praise and thanks are due for the presentation of such a magnificent superb program to the people of Mississippi. The final enrollment reached was 806.

SIN

IT'S AUTHOR—His Personality and Power

(In a preceding article I proved, to my own satisfaction at least, that Satan was the author or originator of sin. I desire now to impress you if possible with his personality and power.

HIS PERSONALITY.

I wish I knew of some way by which I could make every individual know, and not only know but realize, that Satan is as truly a person as Jesus is. I am much afraid that we have ceased to preach about him till people no longer think of him as a real person. If they think of him at all, it is in a vague way as an influence that has something to do in some way with bad people. And yet the Scripture teach as plainly that Satan is a person as that Jesus is. "Works prove a workman, acts show a agent, effects prove an antecedent cause." The first and second chapters of the book of Job are entirely without significance if Satan be not a person. Please read those chapters.

I digress here even at the risk of making this article long to say, that God made Satan and that he was then innocent. Were he self-existent he too would be God. Why or when God made him does not concern us, neither does his habitation prior to his appearance in Eden.

He is not only a person, but he is pure spirit and not subject to or limited by physical laws such as time and distance, to the extent material bodies are. Because of this and aided by countless evil spirits, he is practically omni-present. Furthermore, while not Omnipotent, yet next to God he is the wisest thing in existence. The trouble with us is that we have no true conception of his wisdom, therefore are not prepared to resist him. Perhaps we could be better prepared to appreciate his wisdom if we would recall the adroitness of his attack in Eden.

His wisdom and shrewdness in dealing with Job has never been surpassed. He knew that the best way to make a man fall out with God would be to interfere with his prosperity; furthermore that if he used the natural elements that Job would be sure to charge it to God.

II. I SPEAK NOW OF HIS POWER.

1. He has power to stir up enemies against one. The Hebrews and Chaldeans at the suggestion of Satan fell upon the live stock of Job and escaped with the booty.

2. He has great power over the elements. He managed to turn up Job's sheep and summoned a great wind from the wilderness which demolished his house. After reading the first two chapters of Job, only the superficial will fail to realize that Satan has great power over the elements—the pest that terrifies, the flood that desolates and the flames that render the innocent helpless and homeless. A knowledge of this great power will explain many so-called "dark and mysterious providences." God is often charged with things for which Satan is wholly responsible, and the only part that God played in them was to override them for good to such as trust Him. Things are attributed to God that only a monster such as Satan could be guilty of. There are no "dark providences" of God. Such providences (?) are the work of Satan pure and simple. God permits these fiendish acts but deviatingly makes the work to his glory and the good of his children.

3. I wish you to think of his power over the human body. It is a pity that so many people have a notion that Satan can not harm them till after they are dead. Hence they are willing to take a chance in indulging themselves in sin. Job 2-7 declares that Satan went forth from the Lord and smote Job with sore boils from the sole of his foot unto his crown. Should one seek to break the force of his example of Satanic power over the body by asserting that this is but a drama—which I by no manner of means believe, then let

such an one refer to Mark 9-17 and following. Here is a graphic narrative of a boy sorely afflicted with a most violent form of epilepsy which Matthew distinctly avers was caused by a demon which possessed the boy. Luke 13-11, 18 relates another incident that leaves us no room to question the power of Satan over the human body. Jesus himself said that Satan had bound this woman for 18 years.

4. I mention the distressing fact that Satan has power also over the mind and the nervous system. Mark 5-1, 21 furnishes us the most vivid description of violent dementia to be found in all literature so far as I know. No one can read this graphic narrative and escape the inevitable conclusion that the horrible condition of that filthy human monstrosity was directly due to Satanic influence. I wish you to note that there was nothing the matter with the body of that fierce maniac. His strength was such that chains were broken by him. His was a mental malady. To me there is no escaping the conclusion that Satan is intimately associated with epilepsy, mental and nervous disorders. I go even so far as to say that all mental and nerve disorders that cannot be traced to accident, are due to Satanic influence exerted either upon the victim or an ancestor. "There are no medicines for the mind," neither are there for the nerves. Remedies may be resorted to for the nerves which will give temporary relief but medical science suggests no cure. Satan is the source of mental and nervous troubles, hence physic furnishes no cure. "This kind can come forth by nothing but fasting and prayer." Every physician knows there are diseased minds and nerves in bodies as strong as giants, and without a diseased organ in the body and not an abnormal convulsion of the brain. Remember that I am trying to impress the solemn fact that Satan can and does influence the mind. In my judgment there was never a case of acute melancholia where there was not a "Plague spot" either in the life of the victim, or in the line of ancestry for which "plague spot" Satan was responsible. That "plague spot" may have been may have been repented of in sackcloth and ashes but the scar remained to point an accusing conscience to the sin. And this has all too often driven the unfortunate to suicide, the victim being thus ushered into the presence of God unbidden and unwelcome. I pause to prescribe a sovereign remedy for nerve troubles, hysteria and melancholia. Here is the formula: First, put Satan at a far distance behind you, then observe the laws of hygiene—out door exercise, communion with nature and nature's God; fix upon some worthy object or enterprise to live for; cherish ill-will toward no one and read three times each day Isaiah 26-3, "Thou wilt keep him in perfect peace whose mind is stayed on these because he trusteth in Thee." Those whom Satan has bound in mind God alone can loose. For, as has been said, "There are no medicines for the mind."

5. He has power to make a thing manifestly right seem wrong. When Jesus healed the withered hand, the crooked woman and did many other deeds of mercy on the Sabbath, to the Pharisees it seemed unpardonable. He has the power also to make a wrong thing seem right. For example it was wrong for David to number the people and the doing of it cost 70,000 lives (II Sam. 24-15 and I Chron. 21.) Paul verily thought he was doing God service when he was persecuting the church.

6. He has power to annoy and hinder God's people. Paul's "thorn in the flesh" was the "messenger of Satan (II Cor. 12-7). Satan hindered Paul and his companions "once and again from visiting the Thessalonians (I Thes. 2-18).

7. He has power to delude the mind—not alone

of the ignorant but of the learned as well. I Sam. chapter 28 furnishes us a narrative of an incident in the career of Saul that is weird and mystifying. In this instance Satan not only deluded Saul into believing in witchcraft but for once had the power to disturb the repose of the dead. To say that what Saul and the witch took to be Samuel was only an illusion or an apparition does violence to the plain, simple language of the narrative. I prefer to believe that God for purposes of His own for this one time only, permitted Satan through the witch to call Samuel from the dead. But we do not have to go back to Bible lands and Bible times for proof positive that Satan can delude the mind even of the learned. Witness such men as the late William T. Steed, Sir Oliver Lodge, Russell H. Conwell, to say nothing of lesser lights, running after spiritism.

In this closing paragraph I emphasize the thought that your enemy is one that cannot be seen, therefore you know not from whence to look for the attack; that in wisdom and power he is exceeded only by God himself; that he can so influence both body and mind that no medicine can reach the disease; that he can so completely deceive, that wrong will seem right and right seem to be wrong.

If a pure and holy man and woman, surrounded by everything that mortals might desire, could not withstand the wiles of Satan, how can a mortal do so now surrounded completely by wickedness in forms innumerable? The only hope of success against this vile and vicious, this malignant and malicious, this wise and unwearied foe is through the power of Jesus. If we trust fully his power then—

"Should earth against our souls engage
And fiery darts be hurled,
Then we can smile at Satans rage
And face a frowning world."

I shall have something to say in my next concerning the effects of sin.

N. W. P. BACON.

A REAL OPTIMIST.

(Mrs. Jennie N. Sandifer, Gulfport.)

The "Whittier Club" had gathered around the stove in Deacon Simmons' store one cold winter evening, and were swapping hard luck yarns. They were wondering how they could keep cheerful while prices continued to go skyward, and little or no work in the village.

"We've got to look on the bright side—be optimistic," declared the deacon. "Some folks have to cultivate the virtue, but some seem to have been born chock full. Now I was was over in 'Possum Hollow neighborhood last week and dark overtook me. I stopped at a log cabin and asked for a night's lodging. I was received cordially by the old man and his wife, and given the best bed in a corner of the big room. It was cold, and my host and hostess set about preparing sleeping places for their numerous offspring. They made pallets over the floor and at last provided for all except two little boys.

"ou kids jest 'nachully gotta pile up on the floor," said their father.

"What we goin' to cover with, dad?" asked one of the boys anxiously.

"I'll fix that, sonny," he answered cheerfully.

"Well sirs, that old fellow deliberately took the only door to the cabin off of its hinges, and laid it gently over the youngsters. I was expecting to hear a complaint, but one of the boys piped up as chipper as a jay bird in piping time: "Say, Jim, what do you reckon real po' folks do what aint got no door to cover with?"

"I call that boy a born optimist, friends."

Not one of the kickers against hard luck contradicted the assertion.

The Power of Satan Turned Loose

(Sermon by W. L. House, Sardis)

The devil, as a roaring lion, walketh about seeking whom he may devour.—1 Peter 5:8.

That satan is indeed an active agent working according to his own pleasure, is an undisputed question. The Bible plainly reveals the actual workings of his mighty force following closely the trail of man all down through the ages. He renewed his fight in dead earnest during the earthly ministry of Jesus who finally conquered him in the Calvary battle about the cross. He will never fight Jesus any more. But he is constantly on the alert with reference to his dominion over the souls of men and women. He is truly the roaring lion ever in search of whom he may devour. He it is who accuses God's people before God himself. Satan now claims the right of way and insinuates himself into every phase of human endeavor and seeks to lay his blighting hand on every cause of human interest. Our study tonight is with reference to the work of satan who is exercising himself as the sole ruler of the universe.

I.

The work of satan is the work of antagonism. No one of us has at any time seen the force of satan, neither do we know him in any visible, physical appearance, yet he is always and ever an actual reality as an active force in the affairs of men. He is always operating against righteousness through the agency of two contrary forces; namely, the antagonistic operations directly through the combined efforts of his own unified forces and the contending opposition through other agencies.

1. Satan works in his opposition through his own chosen associates. He it is who works in the children of disobedience and never ceases in marshalling his forces for war nor in creating an obstinate current against the rights and privileges of men. Why so much sin and wickedness in the world? The answer is, satan. What means the political upheavals and unsettled business situation everywhere? The devil. Why the organized forces for evil and the people run wild for unwholly living? Under the leadings of the arch enemy of man, the old serpent. Can you explain the rampant spirit of highway robbery and the stubborn attacks against the government as well as the rapidly growing tendencies to tear down the morals of our people? There is but one word in the answer. SATAN. With him multitudes of people claim it an honor and privilege to work and he is leading all such with a glad hand.

2. Satan exercises his power individually and indirectly through other agencies as well as his own. He is skillful enough to transform himself into an angel of light and sally forth on a mission of moral righteousness. He knows the haunts of those who have no moral or religious convictions, who would just as soon serve with him on an unright moral issue, as he and they would term it, as to be identified with the narrow sectarian crowd of religious fanatics. To belong to the biggest crowd, make the most noise and so attract the greatest attention, is the ambition of the devil lead host. These forces thus antagonistic make it all the more imperative that the New Testament teachings be stressed and taught until all shall see as God will shall be seen. Man under sin is ruined, condemned, hopelessly lost, God's mercy in Christ, offers graciously an unfailing remedy for sin, a way of escape to all who wish freedom from sin, that escape is through the blood of Jesus. Every soul is individually responsible to God for his own sins. God having created him with individual privileges of escaping the punishment of sin through accepting Christ, or rejecting Him if he chooses. The Holy Spirit's work in conviction and regeneration the only hope of every sinner to meet his God in peace. Satan's opposing work is a direct

thrust against the regenerative work of the Holy Spirit. He knows his inability to destroy God's work of grace in the renewed heart of His redeemed ones. But he is brazen enough to undertake to prevent those under his influence from ever being effected by any of God's powers which He exercises to bring man back to right relationship with Himself. So against the New Testament fundamentals which Christ has ordered to be the saving sufficient for sin cursed souls, he is making most deadly attack. With some he is succeeding.

II.

Satan is using his powers in his activities under assumed authority. He knows he has no right to exert the smallest unwholesome influence over the weakest of God's creatures.

1. Satan is using his usurped authority claims the right to work through man because of the blighting effects of sin over man. The sinner, he claims is not fit for anything that is worth while, so he must work for him. God cannot, will not use man under sin. Thus he argues, man cannot please God. But he, satan, will accept anything from any one. So man must work for him. He even endeavors to persuade people, as he attempted to do with Christ, to leave off the truth and accept half truth. Do the convenient thing rather than the plainly pointed out duty. Come with us, is his clear call and you may believe and teach and practice anything you wish. He even ventures the suggestion that religion is a good thing, all people ought to have it in some form or another and none should ever be without it. But be careful. Do not leave me and my interests out entirely. Satan does with God's people now as did Pharaoh with Israel in Egypt. At the last Pharaoh told Moses to take the Israelites three days journey into the wilderness and worship Jehovah as he had suggested. But take my advice and leave here some of your possessions. Do not take all with you. If he can get his blighting hand on the guiding operations of religious affairs then religion is alright.

2. Satan challenges God's right to make any overtures of His mercy inducing man to break with him the devil's most stubborn opposition against righteousness is to prevent God entering the human heart and taking charge of the soul. He vows that God shall never do it. Under his order God is strictly forbidden entrance into any human heart and life. Hence he puts up a bitter fight with a stubborn resolve to never surrender. Sometimes he succeeds and the soul under his powers drifts into the doom of darkness and despair. The only condition under which he will ever surrender to God's claims on the soul is when God and the sinner challenge him with the cross. The devil who fights with such undying boldness will always run at the sight of blood.

III.

The most hopeful feature of the power of satan turned loose is the limit that God has put upon that power. The end is fixed under God's freely furnished grace. The devil's doom is certainly sealed.

1. The power of satan is limited by God's working force manifested in the lives of redeemed, regenerated men and women. Satan governs and controls the life as long as there is submission to his dominion. But when under divine instructions he is dismissed from the heart, because the heart is tired of him, then he must and will go. When God's people are sufficiently aroused and unified so as to concentrate their efforts against any menacing evil then that evil will disappear. When our government got in behind the liquor traffic under the quickened conscience of an awakened people, then all breakers of the law must come to judgment. What is true of nations is also true of individ-

uals. Consciences of being on God's side any of us will become sufficiently strong for the seemingly impossible. The greatest victory of the world war is the achievement of a single soldier enlisted among the southern men. Under the conviction that his fight, the fight of his country was God's fight. And that he could claim the promise of Him who orders the destinies of men, Alvin C. York of Tennessee went single handed into the battle ranks of the enemy unafraid. David the shepherd lad answered the wicked challenge of Goliath, who defied the Jehovah of Israel. "I come," said David "in the name of Jehovah of Israel." With nothing but his sling and gathering, as he ran, the stones that lay at his feet, he sent the first one to proper place felling the dreaded enemy. God's limitations of satan's power are ordered on the basis of His cooperative forces in human activities.

2. God has also drawn about satan's usurped authority the lines of limitations with reference to time. He is loosed for a little season only. The end of his satanic royalty is fixed and the doom of his dominion is sealed. He is turned loose now and none can deny it. With a high hand he is weeding a wide row and his devotees are having the time of their lives. But the time is coming when the devil shall be chained and imprisoned with an unbroken bondage in the bottomless pit. And then, He whose right it is to rule shall establish His dominion from the rivers to the ends of the earth and be Lord of lords and King of kings for evermore.

SEMINARY ANNOUNCEMENT.

Will you please announce that the lectures on the Julius Brown Gay Foundation in the Southern Baptist Theological Seminary will be delivered by Pres. S. P. Brooks, of Baylor University, on April 6th, 7th and 8th, in the Chapel of Norton Hall. Dr. Brooks will speak on the League of Nations.

Will you also kindly announce that Dr. F. A. Agar, Efficiency Expert of the Northern Baptist Convention, will speak on Church Efficiency during the week beginning Apr. 18th. His dates will be April 20th, 21st, 22nd, 23rd. Following this Church Efficiency Week of Dr. Agar, we will have an Evangelistic Institute, that is the week beginning April 28.

The principle lecturer during Evangelistic Week will be Dr. Allen Fort, of Nashville Tenn., and there will be addresses also by Dr. J. W. Porter, Dr. Calvin M. Thompson and Dr. O. E. Bryan, of Kentucky.

Special lecture courses in the regular classrooms of the Seminary are planned for the same week as follows:

In Old Testament, Prof. J. B. Sampey will be lecturing on the prophets in the Old Testament.

In New Testament, Prof. W. O. Carver will be lecturing on the Revelation of John.

In the department of missions, Prof. Carver will be lecturing on Missions in Asia.

In Church History, Prof. F. M. Powell will be lecturing on the Denominational Period in Church History.

In Biblical introduction, Prof. H. C. Wayman will be dealing with questions connected with the literature of the Old Testament.

In Pastoral Theology, Dr. Geo. B. Eager will be speaking on The Church as a Social Institution in Relation to Other Institutions.

In Church School Pedagogy, Prof. L. P. Leavell will be dealing with the subject of Lesson Material and the Art of Teaching.

In Systematic Theology, Prof. E. Y. Mullins will be giving during the two weeks mentioned, a course of lectures on Baptist Doctrine, entitled "The Baptist Message for Today."

We are planning to make these two weeks exceptionally interesting and profitable, and hope a large number of brethren who are interested will avail themselves of the opportunity to spend at least these two weeks at the Seminary. It will mean a great deal for the busy pastor if he can get away and come to the Seminary for this period.

Very sincerely yours, etc.,

E. Y. MULLINS, President.

MISSISSIPPI WOMAN'S MISSIONARY UNION

President—Mrs. A. J. Aven, Clinton
 Vice President—Meadames A. K. Godbold, M. F. Doughty, C. J. Lide, Jas. W. Champlin
 and R. L. L. L. L.
 Other Members—Central Committee—Meadames A. H. Longino, P. B. Bridges, McDonald Watkins, Rhoda Enochs, L. Hobbs, Miss Nell V. Bullock, Mrs. C. M. Hall.
 Corresponding Secretary—Miss M. M. Lackey.
 Young People's Leader and Recording Secretary—Miss Fannie Trapp.
 College Correspondent—Miss Mary Ratliff, Raymond.
 Training School Trustees—Mrs. J. L. Johnston, Hattiesburg.
 Margaret Fum, Trustees—Mrs. W. J. Davis, Jackson.
 Personal Secretary—Mrs. J. P. Farrell, Jackson.
 Editor W. M. U. Case—Miss M. M. Lackey.
 All funds should be sent to Dr. J. B. Lawrence, except the Literature, which should be sent to Miss M. M. Lackey.

DO NOT FAIL TO PRAY FOR OUR STATE MEETING.

PLEASE NOTE: We want every pastor's wife in the state to attend our state meeting in Vicksburg, April 13-15. Therefore we are laying it on the hearts of the women of the churches to provide funds and send them. It will not be burdensome on any of you; and it will prove a great blessing not only to your pastor's wife, but to each of you also.

For the past few years we have awarded a banner to the Y. M. C. A., R. A. and Sunbeam Band that reached the Standard of Excellence and gave the most perfect number during the year.

For this copy of the Baptist Record comes from the press each leader of an auxiliary will have received a questionnaire from the the Young People's leader. Please fill this out and return immediately for the banner will be awarded according to this report.

If your society has been organized only a few weeks we shall also expect you to report.

EVERY LEADER OF AN AUXILIARY BE A BOOSTER FOR OUR STATE MEETING AT VICKSBURG APRIL 13-15.

A letter came from a newly organized Girl's Auxiliary a few days ago and this phrase was in it: "We are going to use programs in Royal Service and each member has subscribed for it." Are our women doing as well?

Our Young People's Leader for the 6th District, Mrs. I. L. Tolson of Gloster, believes that the way to succeed in any undertaking is to be well informed thereof. She has recently sent in a subscription list of sixty subscribers for Royal Service and this is by no means her first list.

The Association Rally Days that it has been the privilege of your Corresponding Secretary to attend during the month have been especially fine. Lebanon Association at Hattiesburg, Deer Creek Association at Greenville and Union Association at Hernandeville were days that will undoubtedly be productive of results. Sister Superintendent, see to it that your association holds a rally.

While speaking of rallies, it is well to emphasize the fact that in Copiah Association the brethren as well as the sisters, are so wide awake to the importance of such meetings that they have organized for meeting not once a quarter but once every month. Here they report the progress of the work; bring whatever problems may present themselves, and lay plans for the enlargement for their proportion of the kingdom. The forenoon is given over to the brethren. Dinner is served by the sisters at the church and the afternoon is devoted to the women's work. Is not this a fine suggestion for others to follow?

The program for the State Meeting will be found on this page of the Record. Very few changes, if any, will be made. Now, friends, this is YOUR program and MY program and we will get out of it just as much as we put into it. Pray that it may

be used for the upbuilding of God's kingdom; advertise it in such a way that the uninterested and unenlisted will plan to be present.

Dear Vice-President:

This is just a word to let you know that on March 10th, Col. H. S. D. Mallory passed away at his home in Selma, Ala. The glory land thus has become even closer and dearer to the heart of our corresponding secretary. Miss Mallory remained at home for a few days, then feeling that because of her father's unyielding and abundant interest in her work he would want her to go on with it as planned, she went to fill a series of engagements that had been made for her some time ago.

We expect her back in the office by April first.

Sincerely yours,

ETHEL WINFIELD.

TENTATIVE PROGRAM FOR STATE W. M. U. MEETING.

April 13-15, First Baptist Church, Vicksburg.

Tuesday Evening, 7:45.

PREPARATION

Preparation: By song.

By Scripture.

By Sermon, Dr. R. L. Scarborough, president Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Message in song.

Announcements. Adjournment.

Wednesday Morning, 9:30.

INFORMATION.

Information: In song.

In Scripture.

Words of welcome.

Words of response.

Appointment of Enrollment Committee.

Recognition of visitors, missionaries, wives of new pastors.

"Lift Up Your Eyes," President's message.

Message in Song.

"W. M. U. and the State Work," Dr. J. B. Lawrence.

Record of the Year. Report of Corresponding Secretary.

Items of Information from Central Committee.

Appointment of committees: Resolutions, Obituaries, Nominating Delegates and Alternates to W. M. U. Convention in Washington.

Information regarding Mission Study, Dr. Frank Moody Purser.

Recognition of those holding Mission Study Certificates.

Information of Methods: W. M. S., Y. W. A., G. A.

Announcements.

Consecration of information.

Adjournment.

Wednesday Afternoon, 2 o'clock.

Intercession: In song.

In Scripture.

An Intercessory Message from our W. M. U. President, Mrs. W. C. James.

Intercession as Exemplified on Foreign Fields, Dr. L. A. Napier, China.

Prayer. Announcements. Adjournment.

Wednesday Evening 7:45

ENLISTMENT PATHS

Precious Paths.

College Paths.

Broadening Paths.

Glowing Paths.

Growing Paths.

Quadrilogue:

Through the Eyes of a Mountain School Girl.

Through the Eyes of a Missionary Nurse.

Through the Eyes of a Blind Cantonese School Girl.

Through the Eyes of a Girl in a Foreign Mission School.

Victorious Paths

Chosen Paths: Miss Olive Edens, Missionary to Africa.

Hymn: Have Thine Own Way, Lord.

Thursday Morning, 9:30

STEWARDSHIP

Stewardship: In Song.

In Scripture.

Reading of minutes of previous day.

Report of Enrollment Committee.

"Give An Account of Thy Stewardship," State Vice Presidents.

Message in song.

Methods: District, R. A., Sunbeam and Other Problems.

Stewardship in Personal Service. Report of Personal Service Leader.

Consecration of Stewardship.

Announcements.

Adjournment.

Thursday Afternoon.

VICTORY.

Victory: In song.

In Scripture.

VOICES OF VICTORY: An Experience Meeting.

Reports of Committees: Resolutions, Obituaries,

Message in song.

Nominations.

Adjournment.

The W. M. U. of the Rome Baptist Church completed the March week of prayer for Home Missions Wednesday, having four interesting as well as profitable meetings. We have only a small society, but we feel proud of the work we are doing. Our offering was \$26.

We are glad to have our same pastor back. Bro. J. O. Ousley of Tutwiler. He is a stirring man and a fine worker, and has in progress now a Junior B. Y. P. U., a prayer meeting service, and teachers training class, which bids fair to grow in interest and numbers. Our church has grown from once a month to twice a month preaching service.

The Western Recorder says that the picture show is the outstanding and deadliest enemy to American Christianity and civilization, and that probably not one in ten is free from lascivious suggestion. It adds: Illicit love far more than any other subject is portrayed on the picture screen. A great majority of these performances are of a distinctly lustful nature. Illicit kissing and hugging are glorified and apparently a premium is placed on marital infidelity. Many of them are meretricious in the extreme and well calculated to appeal to the lower passions. It is our young people which largely attend these shows, and it is a well known fact that the teens constitute the critical and determining period of life and hence it is that the movies become an unspeakable menace to our boys and girls.

Rev. G. H. Boone, the new missionary for Coldwater Association, has made a complete survey of his association visiting every church on horse back. The following is quoted from his weekly report of March 22: "I have gotten in touch with every church in the association. I made this trip on horseback. The field is white unto harvest and the laborers are few. We are very much in need of some preachers, need at least three good strong men who will live on the field and take care of four churches each. I have the situation well in hand and know the condition of every church in the association."

The State Convention of the Interdenominational Sunday School workers will be held in Gulfport April 6-8. There will be a number of out of state leaders, and bed and breakfast will be furnished every visitors who enrolls and pays \$1.00.

All messengers and visitors to the meeting of the Southern Baptist Convention in May who desire reservation of rooms will please address Rev. F. P. Langhorne, chairman of the entertainment committee, 703 15th Street N. W., Washington D. C. Henry Allen Tupper, First Baptist Church, Washington, D. C.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Field Secy.,
Oxford, Miss.

"We Study That We May Serve."

You will find on another page of this issue of the Record, a full account of the convention last week. You will read with delight the doings of the greatest convention of its kind that Mississippi Baptists have ever held. It was the greatest because of the 856 delegates who registered and the possible 100 who did not register, giving us a total of nearly 1000. It was the greatest because of the spirit of brotherhood manifested on the part of all who were there. It was the greatest because of the most wonderful power of the presence of the Holy Spirit upon both speakers and people. It was the greatest because every one on the program proved master of his subject. It was the greatest because of the definite stand of the 108 who put themselves on the altar of service, at the "Self Surrender Hour." That hour will be remembered by many of us as the very greatest hour of our lives. Many of us have wondered if it could be at all possible to have a greater convention than that one. We shall only mention the awarding of the banners: West Laurel got the Senior banner, with a general average for the year of 84; Brookhaven got the Junior banner with a general average of 95, and Immanuel church, Hattiesburg Juniors goth the banner for "Other Work." We go to Laurel next year and certainly we won't have any fewer than we had at Newton. I want to be there; don't you?

A GOOD MOTTO

Undertake to do more than you can, and do it.
Bite off more than you can chew, and chew it.
Hitch your car to a star, and there you are.

MISSISSIPPI COLLEGE B. Y. P. U.'S

The three Senior B. Y. P. U.'s at Mississippi College have entered into a contest among themselves and are graded on attendance, Bible readings and Giving; Attendance, 35%; Bible

Readings 35%, and Systematic Giving 30%. The Union making the highest average has to entertain at the quarterly social, the second highest average has to decorate, and the third, or lowest, average are as the boys in the Union who were in the army call it, are the "K. P's" or have to do the preparing and serving of the refreshments. The Union making the highest average for the week gets a write-up in the Mississippi Collegian, the highest average for the month gets special mention in the Baptist Record and highest for the quarter have the names of officers and members published in the Collegian.

The B. Y. P. U.'s are doing splendid work and are setting an example well worth taking by others.

Below we give two clippings from the Mississippi College paper, "The Mississippi Collegian:"

B. Y. P. U. GROWING

With the signs of Spring permeating the atmosphere, the B. Y. P. U.'s enjoyed such an increase of membership Sunday that the leaders are seriously contemplating another division that will add another union to the list. Four unions for the last quarter has been the goal and it seems that it will be realized. Two of the unions now have a membership that is too large for the best good to the individual members.

The Berry Union, which has the largest membership, still continues to have the best report. Their report Sunday was well nigh perfect and their program was splendid. The group that rendered the program gave the same program at Jackson Sunday night and from reports they added laurels to their ever-increasing efficiency.

The Wall and Clinton Unions each had a splendid report and the enthusiasm is on the increase. The programs Sunday showed signs of freshness and study such as only signs of spring can bring. As the spring brings its supply of growth and progress, so will the B. Y. P. U.'s increase their store of usefulness by attending the active Christian work that lies at the hand of each.

Saturday night the Hillman College study hall was a scene of much hilarity for the members of the B. Y. P. U. The reception was a great success. Besides the usual "meetings" the groups of the Berry Union gave four very interesting charades and everybody went through the "art gallery," which was pronounced the best in U. S. A. After this the daintest and most delightful refreshments were served and then everything moved gaily on till the bell rang for 'good night.'

Somebody has suggested a banner for the best college B. Y. P. U. work, as they only have nine months in which to meet. What do you think about it? Let me know.

You have received your quarterly

Report Blanks, Hurry them back to us.

Suppose you make just one, some one, definitely responsible for the Bible readings for one week and see how it works, let us know the result.

The Baylor College for Texas Baptist girls has thirteen B. Y. P. U.'s. How's that? That's right.

Somebody sent Mr. Lee a nice box of fudge, and he said "Oh, fudge," and we fudged, and my what good fudge that fudge was. That East McComb bunch certainly does know how to make fudge, and we hope they don't forget Mr. Lee next year when we go to Laurel.

FOR JUNIOR LEADERS

All Junior Leaders should order a copy of "Plans for the Junior B. Y. P. U." by Miss Lucie T. Sprecher. Get them from the Sunday School Board for fifteen cents each.

MRS. SPENCER ROBINSON

On Thursday morning, March 25th, Mrs. Spencer Robinson fell asleep in the arms of Jesus. Before that time she was living near Yazoo City and on the 26th of March her body was gently laid to rest in the old Salem cemetery, four miles south of Kewanee, and today she is living in heaven. The casket was a beautiful one and so was her life. She leaves a husband and two little boys to especially mourn her leaving, besides many friends and relatives. How short the distance but how great the change. Rev. B. L. Mitchel of Cuba, Ala., so sympathically officiating.

A FRIEND.

ROBERT A. JOYNER

Robert A. Joyner, aged 43 years, died of influenza and pneumonia, March 9, 1920, in a Shreveport Sanitarium. The remains were accompanied by his sister, Mrs. Colvin, to Dubach, Louisiana, and buried in the Unionville cemetery. The funeral service was held in the Dubach Baptist church, conducted by Rev. C. C. Young. His brother, E. V. Joyner died of heart disease at Orange Texas, September 10, 1919. Thus in a short time Mrs. C. E. Colvin has suffered the earthly loss of her two brothers, and she is the only member of her family now living.

C. C. Y.

MRS. MINERVA POLK

On March 19th, Mrs. Minerva Polk passed from earth to her heavenly home after just a day or two of illness. She was born May 11, 1828, was married to Thomas J. Polk August 28, 1843, in the home of her father, Ezekiel Loftin, by Enoch Herrington, a justice of the peace. She was the mother of 14 children, the grandmother of 67 children and the great grandmother of 178 children. Eight of her children survive her.

Sister Polk was a member of the Baptist church and lived a faithful member till death. She was buried in the family cemetery by the writer.

T. D. COX, a Former Pastor.

2 Tons of Pea-Vine Hay with Nitra-germ

Half a ton without it. Improves your crop and land. Easy to handle. Costs \$2 per acre, 5 acres \$9, delivered. A fine money maker. Write, Nitra-germ, Savannah, Ga., for Book No. L-24.

FRECKLED GIRLS

Try This to Make Freckles Fade Away

Just apply a little Kintho Beauty Cream every night and morning with the finger tips. After a few regular applications with this fragrant beauty cream—watch the freckles gradually fade away.

Girls who believed their freckles would never go away have been utterly amazed after using Kintho Beauty Cream to see the remarkable difference it made.

This is YOUR chance to get rid of those disfiguring freckles. When your friends ask you what made your complexion so clear—tell them Kintho Beauty Cream did it.

Kintho has been used for 15 years to remove stubborn, blotchy freckles. Any well-stocked drug or department store can supply you.

TETTERINE Complexion Worries End

Healing, Antiseptic, Soothing, Fragrant.

66c at your druggists or from
SHUPTRINE CO., SAVANNAH, GA.

A Quinine That Does Not Affect The Head

Because of its tonic and laxative effect, LAXATIVE BROMO QUININE (Tablets) can be taken by anyone without causing nervousness or ringing in the head. There is only one "Bromo Quinine." E.W. GROVE'S signature on the box. 30c.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

HEADACHE Bad for Health Upsets Nerves Go to Drug Store—Try

CAPUDINE
BY DOSE AND IN BOTTLES—10/30/50/60c.

PELLAGRA

CURED WITHOUT A
STARVATION DIET
AT A SMALL COST

If you have this awful disease, and want to be cured—to stay cured—write for

FREE BOOK

giving the history of pellagra, symptoms, results and how to treat. Sent in plain, sealed envelope. A guaranteed treatment that cures when all others fail. Write for this book today.

CROWN MEDICINE COMPANY,
Dept. 88 Atlanta, Ga.

KENNINGTON'S

JACKSON, MISS.

Mississippi's Best Store

TIRES 1/3 LESS
Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. \$500 to 10,000 Miles Guaranteed. 30,000 Customers. Catalog Free. Agents Wanted Service Auto Equipment Corporation 981 Service Bldg. Kansas City, Mo.

We place White Teachers in Public, Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tenn.

SWEET POTATO SLIPS

Ready April 1st to 10th. Strong, vigorous, healthy plants shipped fresh and packed so as to reach you in good shape. Varieties: Nancy Hall, Bunch Yams, Gold Coin, Porto Rico Yams, Florida Yams. 100 plants to a bundle, count guaranteed, parcel post paid, 100 for 50c; 500 for 2.15; 1,000 for \$3.75. By express, 10,000 or more at \$3.00 per 1,000.

TOMATO PLANTS

12 for 35c; 100 for \$1.50, postpaid.

PEPPER PLANTS

Hot and sweet, 12 for 35c; 100 for \$1.50, postpaid. See our ad on Seed Corn.

PURITY SEED CO.

Field and Garden Seeds, Plants, Bulbs
222 South Main St. Memphis, Tenn.



Coleman Quick-Life Lamps and Lanterns

"The Quickest of the Night"

1. Make a Burn Their Own Gas From Common Motor Gasoline.
2. Give 500 Watts Power of Brilliant Pure White Light—No Glass—1.0 Flicker.
3. More Light Than 20 Old Style Oil Lamps or Lamps.
4. Light With Common Matches—No Torch Needed.
5. No Wicks to Trim or Chimneys to Wash.
6. Can't Blow Out or Explode Even if Tipped Over.



To abort a cold and prevent complications, take



The purified and refined calotabs tablets that are nausealess, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages Price 35c.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

Don't Buy Nitrate Fertilizer

Put it in yourself—Use

Nitro-germ

on your vegetables, beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs \$2 per acre, 5¢ per lb. Write, Nitro-germ, Savannah, Ga., for Book No. N-24.

WASHINGTON AWAITS THE CONVENTION.

Washington Baptists are actively at work, preparing to welcome their ten thousand brothers and sisters, who will attend the Diamond Jubilee Convention of the Southern Baptists, when they will celebrate their great victory of raising \$1000,000,000 for the Masters service. While the honor of inviting the Convention goes to the aggressive, and able pastor of the old First Church, Rev. Henry Allen Tupper, DD, the privilege and pleasure of entertaining the Convention will belong to the pastors and members of all the Baptists churches of the Nations Capitol. For several months, preliminary work has been conducted by committees, under the chairmanship of John Ruthven, formerly of Chicago. When word reached Washington, a few weeks ago, that the Executive Committee, meeting at Nashville, had unanimously approved the plans, as arranged, an office was secured for the Washington Committee, at 703 Fifteenth St., NW, opposite the Treasury Department, where all mail should be addressed, and accommodations secured.

These quarters were donated by Mr. B. F. Johnson, a prominent Baptist layman.

When the question of inviting the Convention to Washington, was first proposed some feared we could not take care of the large number expected. The work of Mr. August Gumpert, the popular Manager of the New Ebbitt Hotel, who as Chairman of the Hotel mens Convention Committee, has removed our worries about hotel accommodations. He has secured assurances from the various hotels, that they will care for over forty five hundred messengers. The time of meeting will be delightful, as Washington, which is well worth seeing at all times, is especially fine in May. Rev. F. Paul Langhorne, who has recently been chosen Clerk, of the Columbia Association which is an unique Baptist organization, in that it combines a City mission and State Convention work, in connection with that of the Association is Chairman of the Entertainment Committee, that will provide accommodations for the Baptist hosts, who will assemble here from all quarters of the earth next May. Every person expecting to attend the Convention, should, write at once, to one of the following hustling laymen, who will help locate, in good quarters their brothers and sisters from the Southland. Mr. E. B. Shaver, will assign all who wish accommodation in a large hotel, while Mr. S. G. Nottingham, will care for those who select a small hotel. Mr. R. E. Fleharty will try and satisfy all who wish accommodation in a home, where the rates will be \$1.00 per person, per day for lodging, and \$1.50 for lodging and breakfast. It is expected that most of the delegates will prefer room, without breakfast, so that they can eat with friends at one of the numerous restaurants, and use the time "seeing Washington."

Mr. R. F. Mancill, will assign all those who desire quarters in a boarding house.

Mrs. O. E. Howe, is the representative of the women upon the Executive committee. She has twenty four

different committees, at work, carrying out plans outlined by Miss Katherine Mallory. Mr. R. T. Maffett, Chairman Music Committee, will help Brother R. H. Coleman make the singing of the Convention, and other meetings, complete from a musical standpoint. Mr. Fred B. Rhodes will direct the efforts of the Information committee, helping solve the numerous problems of the strangers, so that they may find their way about the city. J. W. Wimer is planning the side trips, so that those desiring will be able to take automobile trips about the city, visit the various Government buildings, parks, and points of interest, with guides to tell the story of the homes, and buildings. Mr. John F. Bolen, with a capable corps of assistants, will welcome the delegates, and plan for giving them a royal reception.

The ushers will be under the direction of Mr. Clarence Schooley, who will have associated with him, many of his colleagues who acted as ushers with him in the Billy Sunday meetings which were held in the building, that, remodelled is called "Liberty Hut." It will accommodate over four thousand people. The Y. M. C. A., who have charge of the building, have placed it at the disposal of the Convention, and they probably will be able to care for about two hundred and fifty delegates, every night, at a nominal charge. All who have been in service will remember the "double decker cots" and many will renew fellowship with their fellow members of the A. E. F., here. Rev. W. R. Flannagan, pastor of the West Washington Church, is Chairman of the Halls and Exhibits Committee. He has allotted all the space requested by the various denominational Boards, and agencies. The Convention meetings will be in Liberty Hut, formerly the Sunday Tabernacle, and overflow meetings will be held in Metropolitan Baptist Church. It is probable, that meetings will also be held in the First Baptist Church, every night during the convention, also in Calvary Baptist Church, where the Womens Missionary Auxiliary will hold their meetings. Mr. R. H. Bagby is Chairman of Committee on Printing and Badges. Rev. H. A. Tupper DD, is chairman of Committee on Pulpit Supply. Publicity is under the direction of Rev. Hugh T. Stevenson, pastor of Bethany Baptist Church who has with him Hon. W. D. Upshaw, member of Congress from Georgia, J. B. Smallwood of the Star, H. H. Shinnick, of the Times, Miss Gertrude Steidel of the Post, and Chas. D. Shackleford of the Herald. The Committee has arranged to have representatives there at all sessions, from the Associated Press, United Press, and International Press Association besides the various local papers. They expect that no Convention ever held by Southern Baptists, has received as much attention from the public press, as will be given the coming one. If all the readers of The Record would speak, or write, to the editors of their daily and weekly papers, to give them a good account of the meetings, it will help the work of the Convention Publicity representative. The Executive Committee, having charge of all arrangements for the Convention, is composed of the above Chairmen, and the President, John Ruth-

Grandma Used Sage Tea To Darken Her Hair

She Mixed Sulphur with it to Restore Color, Gloss, Youthfulness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

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Address Sales Manager, Box 363, Savannah, Ga. See our Nitro-germ ads in this paper.

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Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for \$1.50. We can mention only a few chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.

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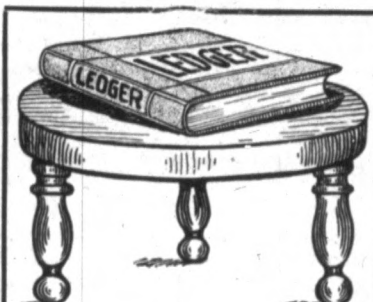
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and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reeder, poultry expert, 3253 Poultry Bldg., Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures White Diarrhea over night and saves 98% of every hatch. The book is free. Send for it today, sure.

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ven, together with the following general officers; Vice-Presidents, W. E. Evans, and Rev. J. E. Briggs, DD; General Secretary W. Hunter Haycock, and Treasurer, W. W. Everett. From now until the Convention has gone, they, with their assistants, will be busy trying to make all that come, feel that home, and doing all in their power to make the Convention a blessing to the capitol city, the country and churches. Washington will be prepared to welcome all who come from all parts of the world. We are expecting many visitors from the Northern and Canadian Conventions, as well as some from across the seas.

THE CLINTON CHURCH.

For the past twenty years I have been situated so that I could observe more or less closely the work of this church. Two years ago, I moved my family here for the schools, and we have been members of the church for this time. Being a preacher, with full time work, I am not here on Sundays, as a usual thing. But the meeting where I was to preach yesterday was called off on account of "flu" in the town, and so I attended the church here. My touch with the church in service, confirmed me in a former conviction. Believing it of interest to the patrons and friends of the two colleges, I pass it on to you. It is this. The church is reaching the students bodies of the two colleges in a larger way than she has in twenty years. I expressed this conviction to one of the professors who has known the situation for about the same time, and he said it is so.

At the close of the services on yesterday, both morning and evening, the pastor invited people to join the church, or to decide for the ministry, or for mission work. At the morning service, four were received by letter, and one young man for baptism, and two young men announced a decision to preach. At the evening service, six young men announced a willingness and purpose to give their lives to mission work if God wills. All this at just an ordinary service, and yet it was very extraordinary. There can be no doubt but that the life work of many young men, and many young women, is pitched on higher plains, and in more useful channels as a result of the splendid influence of this church. In consideration of these facts, pardon me for making the following suggestions.

First As much as is possible the pastor ought to be relieved from the burden of the church building, so that he may give himself continually to prayer and to the ministry of the word." Acts 6:4. To some extent, you may help in this matter by sending in your offering to the building fund without waiting for him to write you, or to make a campaign of the state. The church is not only serving the people of this community, but also the patrons of the colleges in all parts of this state and others. It is your church, for your boys and your girls. The patrons owe the church a debt. Wont you pay it now? Those who are not patrons of the colleges, but who desire a part in the splendid work the church is doing among the college students, may find a splendid

opportunity here. Your offering not only relieves the pastor to that extent, but to the same extent it helps to provide the better equipment that the church may do still larger work. I hope very many may avail themselves of this opportunity to have a part in the glorious work now being done by the church among the students.

Second: If you have a loved one here in either of the colleges, and you are not sure that he is attending the services of the church, you will do well to investigate the matter. If you find that he is not, or she as the case may be, you will make a mistake if you don't bring all the pressure in your power to secure regular attendance upon all the services. On yesterday a good mother expressed regret that her son could not be in the services. Her son is in Jackson, and she knows if not providentially hindered, that he is in one of the churches there. But still under the influences of the services here, she questions whether the services there are as good as here. I am sure that this would be the testimony of others. So beloved, if you do not know that your boy, or your girl, is attending the services here, loose no time in finding out. For on yesterday I happened to know that some college boys did not attend the services. My judgement is that every one is poorer, and less equipped for life because of it. Is it your boy? Are you responsible? IN HIS NAME AND FOR HIS SAKE.—J. B. Polk.
March 22, 1920.

ONE BAPTIST INTERESTED IN UNFORTUNATE GIRLS?

Will some reader of the Record please answer this for me?

Somehow, I've felt that they were not as much so as they should be. In the large cities have they homes for the unfortunate as some other denominations have?

Something over 12 years ago I was more than 400 miles away from my dear home. I was an inmate of one of these homes for three months. was tenderly cared for when I couldn't help myself, was converted there and sent back to my home here where I now live. It makes me shudder to think what might have become of me if there hadn't been a place like that to go to. All these years I have lived out of the church because I wanted to go in the Baptist church but didn't feel free to go. I felt they were really harder on me than any other but perhaps it was just the folks.

But I thank God for giving me the courage to do that thing that I have so long wanted to do. It has been almost 7 months since I went in the church, and O I am far happier today than I once ever thought I could be. I am glad to have a pastor that is really interested in one's soul for I truly believe he is. I think the 75 Million Campaign a noble thing and have done all that I felt I could; but it seems there is something left out.

Couldn't we have homes for unfortunate women or something like that? Now please let me hear from some one on this subject for I am interested in such work and want to know these things. My heart goes out to my poor fallen sisters. I am,
ONE WHO LOVES JESUS.

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Has been used with great benefit for the past thirty-four years by thousands of sufferers from Rheumatism, Gout, Indigestion, Constipation, Liver and Kidney Disorders. Read the following testimonial:

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After taking three bottles, I am now in the best of health, as you can see from my photograph. I am again on the road selling goods, and can never say enough in favor of the Water, for its use saved my life.

Your friend,
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SALTS FOR KIDNEYS

Take a glass of Salts if your Back hurts or Bladder bothers.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

ANTI-FLAMMA

Poultice Plaster. A soothing antiseptic Poultice. Heals Leg Sores. Draws out poisons, stops itching around sores, and heals while you work. Write today describing case, and get Free Sample. Boyles Distributing Co., 18th and Grand Avenue, Kansas City, Mo.

WANTED—Good white woman, with no children, to keep house for small family in Newton. Address MRS. V. E. STONE, Newton, Miss.

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\$25 to \$50 a week actually being made now by men and women. The original—the best—the lowest priced. Nickel plated—looks good—makes good—sells fast—guaranteed. No experience needed. Women as well as men. Exclusive territory. Work all or sparetime. Mrs. Nixon, Vt., sold 3 first half day. Evans, N. C., sold 2 dozen one Saturday. Liberal terms. Prompt service. Write today.

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OUR GREATEST CONVENTION

Notes and Comments

The Sunday School and B. Y. P. U. Convention which met at Newton its seventh annual session last week was the best yet. More than 800 messengers were present and the power of the spirit was manifest it was good to be there. The little city cared for all who came in great fashion and all were pleased. Pastor Thompson and Chairman Miley did their parts well.

One familiar figure was absent this time—Rev. Martin Ball of Clarksdale. Hope he was not sick.

Brothers L. Holcomb and D. W. Moulder were called home on account of sickness.

Pres. Bentley was sick and did not get to attend the convention. Hope he is well now.

The Mississippi Baptist Woman's College led all the schools of the Southern Baptist Convention last year with 327 S. B. seals and diplomas. Good for her.

Mayor G. W. Walton delivered a splendid address of welcome which was responded to in appropriate words by Pastor A. J. Dickinson of Tupelo.

One speaker told of the stingy man who put lightning-bugs in his bee hives so that his bees could see how to work at night.

Mr. Strickland: "Man, God's greatest creation comes into the world the most helpless of all things."

Pastor Grano of Vicksburgs threw out a challenge that his Junior B. Y. P. U. would meet in a contest any other Junior B. Y. P. U. one year hence. This challenge was taken at once by Pastor Taylor of Brookhaven. Watch for a battle royal.

The story was told of a widower who had four children who was married to his second wife by the pastor in the midst of a prayer meeting service. As the bride and groom left the room to catch their train the pastor announced: "We will now sing The Fight is On."

Mr. Strickland: "I would not be superintendent of a Sunday School that did not recognize the preaching services as being above all other services of the church and where the teachers and pupils did not stay for preaching."

Miss Auden A. Ford, in her splendid talk before the convention on Magnifying the Work of the Group Captain, said: "Ruts in church work is a disease that, like pellagra, is caused from improper diet." She made a fine impression on her hearers.

Brothers H. T. Herring, of Bethlehem, and Robert Gandy, of Mississippi College, each made splendid addresses on different phases of B. Y. P. U. work.

Miss Madge Flournoy is a live B. Y. P. U. worker. She was instrumental in organizing the first County B. Y. P. U. in the State, in Monroe county in 1911. Others are following.

Rev. S. G. Posby: "The Sunday

school is a real school and the teacher is the most important thing. To live one's life over in the multitude of boys and girls taught is the gigantic opportunity of every teacher."

Elders S. W. Rogers and E. C. Hendricks were kept from attending the convention because of sickness. Hope it will be better with them in the future.

Officers for 1920: John L. Johnson, president; T. L. Holcomb and Chester Byrne vice-president; Miss Ruby King, secretary and treasurer.

Laurel will entertain the convention convening Tuesday after the third Sunday in March, 1920. Get ready to go.

E. E. Lee of Texas added much to the success of the meeting. He said, among other good things: "It is a knock at yourself when you knock at your church and pastor, for both are what you have made them."

Rev. W. M. Bostick, now of Winona but formerly pastor at Newton, made one of the inspiring and spiritual addresses of the occasion on the Superintendent and His Program. He spoke in the stead of Rev. T. L. Holcomb who was called home.

Mr. Stickland of Tennessee, was always listened to with eagerness and profit. He said: "There are two kinds of people who cannot learn anything, those who know it all and those whose heads are all bone."

Bro. W. C. Tyree made some fine suggestions in his splendid address on the Home Life. He said that boys and girls when alone did their thinking in the language of their early home-life and training: "How very important, then, this period is to a child."

The supreme hour of the convention was Thursday afternoon when Dr. Zeno Wall made his powerful address on "The Answer of the Called." The spirit was manifested in mighty power. When he made the call for volunteers to surrender their lives to the Master, to go anywhere for Him, about 150 boys and girls responded. What an inspiring scene!

Dr. H. A. Porter of Atlanta, was the inspirational speaker of the convention. He delivered five soul-stirring addresses on the following themes: "Shadows," based on the shadow of Peter healing the sick. I never knew before that there was so much in a shadow. (2) "The Genealogy of Jesus." Matt. 1:1-17 (a) Certifies to His Messiahship; (b) came through all sorts of people; (c) came not to Jews only but to all people (d) came in fullness of time; (e) tells us that heredity does not tell everything (f) shows brevity of life; (g) shows that the genealogy ends with Jesus. (3) "The Great Divide." Matt. 22:27 "What then shall I do with Jesus which is called Christ." Evangelistic sermon. Two expressed conversion. (4) Revelation of Jesus Christ. Rev. 1:1. (a) This world a revelation of Jesus Christ; (b) human history is revelation of Jesus Christ; (c) Bible a revelation of Jesus Christ. (5) The vision of God Isaiah 6:1. "I saw God high and lifted up." His addresses were beautiful and inspiring.

While George Ade was spending a holiday at Palm Beach he sauntered into a barber shop and got shaved. When he had finished the barber hand-

ed him a check for sixty-five cents. Ade regarded it thoughtfully. "Do you happen to know the significance of that red and white striped pole in front of your shop?" "Yes, sir," said the barber. "You see in olden times barbers were surgeons as well as tonsorial artists. When a man had to be bled he came to a barber." "Whatever you do, don't take down that pole."

MRS. J. P. WARREN

Mrs. J. P. Warren died at her home near Bassfield, March 1, 1920.

Whereas, it has been God's will to call unto Himself our beloved sister and W. M. U. Worker, Mrs. J. P. Warren;

Resolved, First, That we bow in humble submission to the will of Father believing that He doeth all things well.

Second, That we extend to the

devoted husband and loving children our heartfelt sympathy, and pray to our Savior that we who are left to face the sorrows of future years may live, that we may be reunited in a better home, where parting is no more.

Third, That a copy of these resolutions be sent to the family, one placed on our minutes and one sent to the Baptist Record.

Mrs. J. L. Dewett.
Mrs. H. B. Coulter
Mrs. W. S. Strahan

One Indian preacher, Rev. W. M. Jimmy of Neshoba County, and two Negro preachers, Rev. W. M. Brown, of Louisville, and Rev. Davidson, of Houston, were regular attendants upon the meetings of the Bible Institute at Louisville. They seemed to enjoy it and were helped, no doubt.

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Is the world growing better or more materialistic?	
Rational Living , Henry Churchill King.....	\$1.00
Some practical inferences from modern psychology.	
In the Days of Social Rebuilding , H. S. Coffin, D. D.....	\$1.00
Lectures on the ministry of the church.	
What Men Live , Richard C. Cabot.....	\$1.65
Work, play, love, worship.	
The Laws of Friendship , Henry Churchill King.....	\$1.25
One questions his right to speak on this holy theme at all.	
With God in the World , Charles H. Brent.....	.75
I send out this little volume with the hope that it may help a few here and there to take up life's journey with a steadier step cherrier mind.—C. H. B.	
Meeting the Master , Ozora S. Davis.....	.50
A book of daily readings.	
The Changed Life , Henry Drummond.....	.40
We all with unveiled face reflecting as a mirror the glory of the Lord are transformed into the same image from glory to glory, even as the Lord the Holy Spirit.—Preface.	
Sam Jones Revival Sermons (Compiled by his daughter)....	\$1.25
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A sincere story of modern family life.	
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A story of life, love and of the glory of the mountains.	
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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's Free. E. J. Reefer, Poultry Expert, 3253 Poultry Bldg., Kansas City, Mo.

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25 TABLETS
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As Influenza is an exaggerated form of Grip, LAXATIVE BROMO QUININE (Tablets) should be taken in larger doses than is prescribed for ordinary Grip. A good plan is not to wait until you are sick, but PREVENT IT by taking LAXATIVE BROMO QUININE Tablets in time.

NEWS IN THE CIRCLE

MARTIN BALL.

The Main Street church, Hattiesburg, has called Rev. J. N. McMillan to the pastorate. He served this church as pastor once and resigned to accept the chair of English in the faculty of the State Normal College.

Dr. L. E. Barton, of Arkansas, has been called to the presidency of one of the prominent Baptist Colleges for women in Texas. He has not yet announced his decision.

We are sorry to learn of the injuries sustained by Dr. R. J. Bateman of the First Church, Meridian. A runaway team dashed into the automobile in which he was driving, and he is suffering from a number of bruises. There appears to be no internal injuries. His car was seriously damaged.

Pastor S. W. Sproles of Magee spent two days with us at Clarksdale this week. He was sent for on account of the illness and death of Bro. A. D. Neeley. Bro. Sproles having been h's pastor for some years at Drew. He had his letter to join with us here, but the Lord took him home. Sam L. Raborn, gospel singer, was ordained to the full work of the gospel ministry by the church at Killeen, Texas. He is a good preacher as well as splendid singer.

The Baptists of Washington City are making all necessary arrangements for entertaining the Southern Convention May 12-17. There are ten committees appointed to make arrangements as perfect as possible.

Pastor J. W. Cunningham has recently enjoyed a fine meeting with his church at Grand Junction, Tenn. He had the assistance of Rev. F. V. Barnett, of Wilston, S. C. There were 14 additions, nearly all by baptism. The pastor's salary was increased.

Rev. M. R. Cooper is aiding Pastor Rice in a meeting with the South Memphis church, this week. Bro. Cooper and his entire family, wife and four boys have suffered from an attack of the flu. The church and Masonic Lodge at Shelby, his old charge, sent a kind remembrance to him, \$141.50.

Pastor S. W. Sproles is in great demand by the churches. He has a good field and is accomplishing great good in Magee and the surrounding country. So others want him.

We happen to know that Rev. C. Cleveland Kiser could be induced to return to Mississippi. Some of our churches without pastors should write him at once. His address is 154 Euclid Avenue, Atlanta, Ga.

Secretary Lloyd T. Wilson, of Tennessee, is aiding Rev. E. W. Stone in evangelistic meetings at the First Church, Newman, Ga. Dr. Wilson is fine in a meeting.

President E. Y. Mullins of the Seminary at Louisville, will preach a series of sermons at the Grove Avenue Church, Richmond, Va., March 28 to April 1. Wouldn't you like to hear them?

The authorities of the Georgia Baptist convention have secured the services of James W. Merritt as field worker of the Sunday School Department of the convention. A happy choice.

The Greenville church is looking forward, with joyous anticipation at

having Dr. H. A. Porter, of Atlanta, Ga., in a series of meetings. Pastor T. W. Green was fortunate in securing him.

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VIRGINIA BETHEA TUCKER

Miss Virginia Bethea was born August 3, 1887, joined Hebron Baptist church when 14 years old was married to Mr. O. N. Tucker, June 20, 1912, with whom she lived happily in Brownsville, Texas, till Feb. 27, 1920, when her gentle spirit took its flight for realms of bliss above. Mrs. Tucker was a woman of strong faith in God, and cherished high ideals of womanhood and beautifully exemplified the spirit of Christian womanhood. She was an inspiration to her husband and all who intimately knew her. She was the mother of two children, one, a baby girl preceded her to the home above some two years, the other one she left one day old, a baby boy. The body was laid to rest in the church cemetery at Old Hebron church following the service at the church conducted by the pastor, J. P. Williams, under the sod beneath a profuse offering of beautiful flowers her body was left to await the resurrection morning. Left to mourn her absence were her husband of Brownsville, Texas, her father and mother of Newhebron, one sister, Mrs. Elizabeth Garrison of Clinton, Miss; and the following brothers: W. R. Bethea, Memphis, Tenn.; J. B. Bethea, Ellisville, Miss.; Guy D. Bethea, Columbia, Miss.; R. C. George, Isam and Locke of Newhebron, with a large circle of relatives and friends. May the comforting grace of the Father abide with the sorrowing ones. Blessed be his name for the Christian's hope of the resurrection.

In sympathy,
J. P. WILLIAMS

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OUR GREATEST CONVENTION

Notes and Comments

The Sunday School and B. Y. P. U. Convention which met at Newton in its seventh annual session last week was the best yet. More than 500 messengers were present and the power of the spirit was manifest it was good to be there. The little city cared for all who came in great fashion and all were pleased. Pastor Thompson and Chairman Miley did their parts well.

One familiar figure was absent this time—Rev. Martin Hall of Clarksdale. Hope he was not sick.

Brothers T. L. Holcomb and D. W. Coulter were called home on account of sickness.

Pres. Bealey was sick and did not get to attend the convention. Hope he is well now.

The Mississippi Baptist Woman's College left all the schools of the Southern Baptist Convention last year with 107 S. S. seals and diplomas. Good for her.

Mayor C. W. Walton delivered a splendid address of welcome which was responded to in appropriate words by Pastor A. J. Dickinson of Tepele.

One speaker told of the stingy man who put lightning bugs in his bee hives so that his bees could see how to work at night.

Mr. Strickland: "Man, God's greatest creation comes into the world the most helpless of all things."

Pastor G. Zeno of Vicksburgs threw out a challenge that his Junior B. Y. P. U. would meet in a contest any other Junior B. Y. P. U. one year hence. This challenge was taken at once by Pastor Taylor of Brookhaven. Watch for a battle royal.

The story was told of a widower who had four children who was married to his second wife by the pastor in the midst of a prayer meeting service. As the bride and groom left the room to catch the train the pastor announced: "We will now sing The Fight is On."

Mr. Strickland: "I would not be superintendent of a Sunday School that did not recognize the preaching services as being above all other services of the church and where the teachers and pupils did not stay for preaching."

Miss Audie A. Ford, in her splendid talk before the convention on Magnifying the Work of the Group Captain, said: "Rats in church work is a disease that like pellagra, is caused from an improper diet." She made a fine impression on her hearers.

Brothers T. Herring, of Bethlehem, and Robert Candy, of Mississippi College, each made splendid addresses on different phases of B. Y. P. U. work.

Miss Madeline Flournoy is a live B. Y. P. U. worker. She was instrumental in organizing the first County B. Y. P. U. in the state, in Monroe county in 1912. Others are following.

Rev. S. C. Poyer: "The Sunday

school is a real school and the teacher is the most important thing. To live one's life over in the multitude of boys and girls taught is the gigantic opportunity of every teacher."

Elders S. W. Rogers and E. C. Hendricks were kept from attending the convention because of sickness. Hope it will be better with them in the future.

Officers for 1920: John L. Johnson, president; T. L. Holcomb and Chester Byrne vice-president; Miss Ruby King, secretary and treasurer.

Laurel will entertain the convention convening Tuesday after the third Sunday in March, 1920. Get ready to go.

E. E. Lee of Texas added much to the success of the meeting. He said, among other good things: "It is a knock at yourself when you knock at your church and pastor, for both are what you have made them."

Rev. W. M. Bostick, now of Winona but formerly pastor at Newton, made one of the inspiring and spiritual addresses of the occasion on the Superintendent and His Program. He spoke in the stead of Rev. T. L. Holcomb who was called home.

Mr. Stickland of Tennessee, was always listened to with eagerness and profit. He said: "There are two kinds of people who cannot learn anything, those who know it all and those whose heads are all bone."

Bro. W. C. Tyree made some fine suggestions in his splendid address on the Home Life. He said that boys and girls when alone did their thinking in the language of their early home-life and training: "How very important, then, this period is to a child."

The supreme hour of the convention was Thursday afternoon when Dr. Zeno Wall made his powerful address on "The Answer of the Called." The spirit was manifested in mighty power. When he made the call for volunteers to surrender their lives to the Master, to go anywhere for Him, about 150 boys and girls responded. What an inspiring scene!

Dr. H. A. Porter of Atlanta, was the inspirational speaker of the convention. He delivered five soul-stirring addresses on the following themes: "Shadows," based on the shadow of Peter healing the sick. I never knew before that there was so much in a shadow. (2) "The Genealogy of Jesus," Matt. 1:1-17 (a) Certifies to His Messiahship; (b) came through all sorts of people; (c) came not to Jews only but to all people (d) came in fullness of time; (e) tells us that heredity does not tell everything (f) shows brevity of life; (g) shows that the genealogy ends with Jesus. (3) "The Great Divide," Matt. 22:27 "What then shall I do with Jesus which is called Christ." Evangelistic sermon. Two expressed conversion. (4) Revelation of Jesus Christ. Rev. 1:1. (a) This world a revelation of Jesus Christ; (b) human history is revelation of Jesus Christ; (c) Bible a revelation of Jesus Christ. (5) The vision of God Isaiah 6:1. "I saw God high and lifted up." His addresses were beautiful and inspiring.

While George Ade was spending a holiday at Palm Beach he sauntered into a barber shop and got shaved. When he had finished the barber hand-

ed him a check for sixty-five cents. Ade regarded it thoughtfully. "Do you happen to know the significance of that red and white striped pole in front of your shop?" "Yes, sir," said the barber. "You see in olden times barbers were surgeons as well as tonsorial artists. When a man had to be bled he came to a barber." "Whatever you do, don't take down that pole."

MRS. J. P. WARREN

Mrs. J. P. Warren died at her home near Bassfield, March 1, 1920.

Whereas, it has been God's will to call unto Himself our beloved sister and W. M. U. Worker, Mrs. J. P. Warren;

Resolved, First, That we bow in humble submission to the will of Father believing that He doeth all things well.

Second, That we extend to the

devoted husband and loving children our heartfelt sympathy, and pray to our Savior that we who are left to face the sorrows of future years may live, that we may be reunited in a better home, where parting is no more.

Third, That a copy of these resolutions be sent to the family, one placed on our minutes and one sent to the Baptist Record.

Mrs. J. L. Dewett.
Mrs. H. B. Coulter
Mrs. W. S. Strahan

One Indian preacher, Rev. W. M. Jimmy of Neshoba County, and two Negro preachers, Rev. W. M. Brown, of Louisville, and Rev. Davidson, of Houston, were regular attendants upon the meetings of the Bible Institute at Louisville. They seemed to enjoy it and were helped, no doubt.

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| What Men Live, Richard C. Cabot..... | \$1.65 |
| Work, play, love, worship. | |
| The Laws of Friendship, Henry Churchill King..... | \$1.25 |
| One questions his right to speak on this holy theme at all. | |
| With God in the World, Charles H. Brent..... | .75 |
| I send out this little volume with the hope that it may help a few here and there to take up life's journey with a steadier step | |
| cherrier mind.—C. H. B. | |
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| The Changed Life, Henry Drummond..... | .40 |
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| Pastor's Pocket Record, Stall..... | \$.75 |
| Pastor's Ideal Funeral Book, DeLong..... | \$1.25 |
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NEWS IN THE CIRCLE

MARTIN BALL.

The Main Street church, Hattiesburg, has called Rev. J. N. McMillan to the pastorate. He served this church as pastor once and resigned to accept the chair of English in the faculty of the State Normal College.

Dr. L. E. Barton, of Arkansas, has been called to the presidency of one of the prominent Baptist Colleges for women in Texas. He has not yet announced his decision.

We are sorry to learn of the injuries sustained by Dr. R. J. Bateman of the First Church, Meridian. A runaway team dashed into the automobile in which he was driving, and he is suffering from a number of bruises. There appears to be no internal injuries. His car was seriously damaged.

Pastor S. W. Sproles of Magee spent two days with us at Clarksdale this week. He was sent for on account of the illness and death of Bro. A. D. Neeley. Bro. Sproles having been his pastor for some years at Drew. He had his letter to join with us here; but the Lord took him home. Sam L. Raborn, gospel singer, was ordained to the full work of the gospel ministry by the church at Killeen, Texas. He is a good preacher as well as splendid singer.

The Baptists of Washington City are making all necessary arrangements for entertaining the Southern Convention May 12-17. There are ten committees appointed to make arrangements as perfect as possible.

Pastor J. W. Cunningham has recently enjoyed a fine meeting with his church at Grand Junction, Tenn. He had the assistance of Rev. F. V. Barnett, of Wilston, S. C. There were 14 additions, nearly all by baptism. The pastor's salary was increased.

Rev. M. R. Cooper is aiding Pastor Rice in a meeting with the South Memphis church, this week. Bro. Cooper and his entire family, wife and four boys have suffered from an attack of the flu. The church and Masonic Lodge at Shelby, his old charge, sent a kind remembrance to him, \$141.50.

Pastor S. W. Sproles is in great demand by the churches. He has a good field and is accomplishing great good in Magee and the surrounding country. So others want him.

We happen to know that Rev. C. Cleveland Kiser could be induced to return to Mississippi. Some of our churches without pastors should write him at once. His address is 154 Euclid Avenue, Atlanta, Ga.

Secretary Lloyd T. Wilson, of Tennessee, is aiding Rev. E. W. Stone in evangelistic meetings at the First Church, Newman, Ga. Dr. Wilson is fine in a meeting.

President E. Y. Mullins of the Seminary at Louisville, will preach a series of sermons at the Grove Avenue Church, Richmond, Va., March 28 to April 1. Wouldn't you like to hear them?

The authorities of the Georgia Baptist convention have secured the services of James W. Merritt as field worker of the Sunday School Department of the convention. A happy choice.

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TWO SERMONS SPOILED ALREADY

(G. W. Riley, of Jackson)

Some time ago Dr. Lipsey said to me: "I have two books that you ought to have which I ordered for a negro preacher." The more I thought over the proffered honor and the need of such literature the more I was inclined to get them. After a few days of meditation and proud anticipation I dropped into the Record office and said to Dr. Lipsey, "Well, sir, I've come here for those bigger books," who replied in his usual good humor and with his characteristic repartee, "You are too late. Some white man has gotten them." But here is one of the best books on the market. The epistle of the Hebrews, written by Dr. S. J. Porter, one of our strongest men and best writers. He has certainly studied the subject. You will like it. Every preacher ought to have it." Knowing Dr. Porter personally, having had him preach for me here in my pulpit and knowing him to be a great preacher, author and theologian, and having some fulsome commendation of his work on Hebrews, I fished out 75 cents and took the book, as Dr. Lipsey didn't seem inclined to credit me.

Well, I read the "Introduction" till 11 o'clock that night. The first piece I read was "Authorship," or something like that. Well, I knew who wrote the book of Hebrews, Paul, of course, for I have a strong sermon (physically speaking) on the "Ear Marks of the Authorship of Hebrews." On the first reading it didn't occur to me that Dr. Porter thought so, and I knew if he didn't he was wrong—that's all. I read right over again, and here are some of the things he said, right out: "The authorship of the Epistle of the Hebrews cannot be determined with certainty." I knew it could, for I had already done it. Origin says, "For not without reason have our predecessors handed it down as Paul's. But who wrote the epistle, in truth, God knows," but Dr. Porter cites Meyer, Farrar, Dodd, and the Expositor's Greek Testament as favoring Apollos as the author.

He further says right out in plain English, "The very single requirement of authorship Apollos seems to fill the requirements of authorship as they appear in the Epistle itself. Probably we shall never be able to identify the author and must therefore be content to remain in ignorance on this point." So, who is right, Dr. Porter, the author of "The Epistles to the Hebrews" or the author of this article? If he is right he has spoiled one of my best sermons. If I am right, Dr. Porter will have to write another book.

I have another great sermon on "The Absolute Security of the Believer in Christ, or the Impossibility of Apostasy" (Hebrews 6:16), with which I have been shelling the woods for years, but Dr. Porter has seen fit to attack that also.

He says, "Those enlightened are persons instructed in the doctrines of the gospel, illuminated with the word of truth. The word is to be taken in the sense of a deep and thorough experience, and therefore implies an evangelical reception of Christ and the blessing which he brings." That "Partakers of the Holy Ghost cannot mean less than being a thorough recipient, a

a sharer of the gifts of the spirit." That "Tasting the good word of God, a deep experience of the transforming spiritual power of God's word." So far, I believe the Doctor is right, for that is the way I have been preaching it. I know it's right. But let us read on: "For it is impossible . . . If they shall fall away to renew them again unto repentance." Now I agree with Paul or Apollos or whoever wrote it, that this is in full accord with Christ's teachings, but listen to the Doctor's comments: "The writer has just presented a picture of persons who have enjoyed rare spiritual experience, but now the picture abruptly changes, and fell away." The verb in the Greek is in the participial form, and in tense agrees with 'enlightened' and other verbs in verses 4 and 5. It describes a condition which the author considers possible, and from which there is no chance of recovery. The crucifixion of Christ to one's self may mean severing of bonds of connection with Him and throwing away the Savior as a possession no longer prized, but despised." I call attention to two expressions here: "It describes a condition which the author considers possible," and "severing of bonds of connection with Him and throwing away the Savior," etc. Not knowing better, I have been using this scripture as proof text against the possibility of wholly apostatizing. That Paul—Apollos, Clement or Luke—used this as an argument against the possibility of severing one's self from Christ, to correct and strength the false faith of those "dull of hearing," milk bottle babes in the preceding chapter (5:11-14), I quote such passages as, "He that believeth on the Son hath everlasting life," "Whosoever believeth in Him should not perish but have everlasting life," "Now our Lord Jesus Christ himself hath given us everlasting consolation and good hope through grace," For God is able to make him stand." "He is able to keep that which I have committed unto him against that day." "Now unto him who is able to keep you from falling," "who are kept by the power of God," "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." "My Father is greater than all; and no man is able to pluck them out of my Father's hand." I understand from these scriptures that it is impossible for one regenerated to so apostatize that he will sever his connection with Christ and be eternally lost, but Dr. Porter seems to think it is possible. Now if I understand Dr. Porter's interpretation correctly and if his interpretation is correct, he has spoiled another one of my best sermons, and I am going to hold Dr. Lipsey responsible for it.

ROXIE.

We are right snugly domiciled in the pastor's home and the people regardless of denomination, have been more than good to us, and they keep on "rounding." The field is composed of the following churches: Roxie, Hamburg, Union and Providence. I am planning to have one of the enlistment men with me for a whole month in the summer. Out of 21 churches in the county, there are only two resident pastor, Bro. Bass at Meadville, and myself. Truly the needs are

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JACKSON, MISS.

Genuine Wannamaker's Pedigreed Cotton Seed

We have been growing this cotton for several years, have sold our Improved selected seed in every cotton growing State and have never yet had a complaint of any kind. The reason is we grow our own seed on our own farm, gin them on our strictly private gin, we do our own selecting and we ship nothing we would not plant ourselves. Have extra fine lot of seed to offer from best crop on road from Tennessee line to West Point or Columbus, it's here to show for itself, hundreds see it every day.

Price \$2.50 a Bushel

Get the best, the earliest, the most prolific and make cotton in spite of the boll weevil.

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A healing agent discovered by sheer necessity by Mr. Duncan whose men and teams in the logging camps of North Carolina were constantly getting cut, bruised, and sprained. The wonderful results obtained convinced him that he had discovered a remedy needed in every home. Pin-Ozone is invaluable where a penetrating healing liniment is needed. Positively guaranteed. Dealers are authorized to refund money unless results are satisfactory. FOR SALE BY ALL DEALERS

Forschler's
Dual Frame
Motor Truck

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information. Forschler Motor Truck Mfg. Co., New Orleans, La.

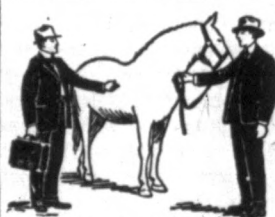
Forschler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.



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Rub Pain Right Out—Try This!

Rheumatism is "pain only." Not one case in fifty requires internal treatment. Stop drugging! Rub soothing, penetrating "St. Jacobs Oil" directly into your sore, stiff joints and muscles and relief comes instantly. "St. Jacobs Oil" is a harmless rheumatism cure which never disappoints and cannot burn or discolor the skin. Limber up! Quit complaining! Get a small trial bottle of old-time "St. Jacobs Oil" at any drug store and in just a moment you'll be free from rheumatic pain, soreness and stiffness. Don't suffer! Relief and a cure awaits you. "St. Jacobs Oil" has cured millions of rheumatism sufferers in the last half century, and is just as good for sciatica, neuralgia, lumbago, backache, sprains and swellings.



Would You Lend Your
HORSE
to a Stranger to Test the
Effect of Some
New Drug?

Think of this if offered substitutes and imitations instead of

Blackman's Medicated Salt Brick

DON'T EXPERIMENT

Dr. Blackman discovered the exact proportions of medicines needed, and for 15 years Blackman's has put new life into live stock. Ask any veterinarian about the merits of ingredients as printed on the package. To avoid imitations see that the package bears the name BLACKMAN.

BLACKMAN STOCK

O., Chattanooga, Tennessee



You Do More Work, *

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebel will not only avoid temporary discomfort but will also give comfort and rest to the tired, over-worked, mistreated organs and smoothly pave the way to strength.



VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's
THE BEST ONLY

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of **Palmer's Skin Success Ointment**. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritating itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

Piles Cured in 6 to 14 Days

Druggists refund money if **PAZO OINTMENT** fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

Comfort Your Skin With Cuticura Soap and Fragrant Talcum
Soap, Ointment, Talcum, etc. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

great, and the laborer's few.

It was my happy privilege on the last Saturday and Sunday in February, accompanied by my oldest sister, Mrs. W. H. Johnston, of Post, Texas, to visit the sacred old spot near Stanley, Miss., where great grandfather preached the first gospel sermon ever preached in our beloved state, and later after having fled to save his life for no other purpose than preaching the gospel of the Son of God, came back from his Carolina home and organized Old Salem, the mother church of our beloved state, 122 years ago. It was my privilege (and the happiest of my life) on Sunday to hold services in a school house near by and preach the same blessed gospel that great grandfather preached, to one of the most eager, anxious little audiences that it has ever been my good fortune to preach to. Words would fail me in even attempting to describe my feelings, so I forbear. The old church site is located on an elevation some four or five hundred feet above the level of Cole's Creek bottom and covers some ten or fifteen acres. The negroes have a fairly good church within a few steps of the old site and have services there two Sundays in a month, but there is no white church nearer than Fayette. The same stately oak that has weathered the storms for centuries still stands as silent sentinel in all their grandeur and at the northeast corner with a mass of broken brick around it, from the falling walls when the building burned some seventy years ago. After some little time and research I was able to trace the old foundation which measured about 40x48 feet, with the aid of a railroad pick, I got three fairly good pieces of brick out of the old foundation to keep as relics, while sister will carry one back to her Texas home as a sacred memento of other days. We located as near as we could the center of the old site, and sister placed a wreath of flowers where we thought the pulpit possibly was located, in loving remembrance of where great grandfather once stood and proclaimed the glad tidings of great joy to the eager throngs that gathered there to worship God, according to the dictates of their own conscience, but not with the freedom that we today enjoy. In those days it was filled with fear and trembling and in subdued tones, with faithful guards on watch, as they conducted their worship, while today we can sound the message out in thunder tones and defy any one to interfere or molest.

Let us as a denomination purchase this hallowed ground of blessed memory and erect a memorial church, pastor's home and later a good school, and good road three-quarters of a mile to Stanley, thus commemorating the lives and work of our forefathers handing it all down to future generations as a glorious heritage.

C. S. CURTIS.

INTERCHURCH CONFERENCE.

Having been deprived of attendance at the last meeting of the Southern Baptist where the inter-church business was thrashed out, it occurred to me to attend the late Conference at Grenada, and get information at first hand. I was there only one day, but will give you some impressions I received. My first

greeting on arrival was that I was the only Baptist visitor present. This was a little disconcerting as I have never before attended a religious meeting where they were absent. Because of this distinction I was sent to the headquarters hotel. I felt honored, until I discovered it would cost me \$4 per day. This may account for the brevity of my stay. My next introduction was to the fact that about one third of the visitors were negroes. There was no apparent impropriety in their presence only I had never before attended a meeting of this kind. The spirit of the meeting was excellent. The singing was good, the evangelistic note was sounded thruout, the leaders seemed to be men in earnest, with a positive program. The speakers in every instance certainly had a thorough knowledge of their subjects. My desire was to know just what they were driving at. I got this from the statement of the leader at the first meeting. He declared the intention was to get all the facts relative to religious work in all the world. When these facts had been gathered they were to be laid before the denominations, and they would be asked what they would do with them. In the handling of this situation there is to be a close cooperation between the denominations. Surveys are to be made of the 30000 counties of this country. When these surveys are made the religious situation of each county is to be handled by the county council, which consists of all the evangelical pastors, with a representative from each evangelical church in that county. Duplications are to be avoided and the work to be parceled out in some fashion. Apparently the foreign work will be handled in the same fashion. The statement made that the interchurch world movement stood ready to aid this county council. Just how was not told. In the matter of county surveys some samples were given of this work. The method seemed a good one, and perhaps much valuable information can be thus gathered from some of the samples given I doubt the accuracy. Some statements made of facts seemed unreasonable. To say that a dozen churches in one county had neither lost nor gained a member in ten years seemed to me contrary to common sense. On the whole I am inclined to think the movement will not accomplish much in this part of the country. One of the leaders asked me if I thought the Southern Baptist "Church" (big or little Church) would ever come into the movement I gave an orthodox reply. Another leader said to me he did not understand how a free people like Baptists could be so easily led by the president of their Convention. The solidarity of a free people is always a surprise to some minds. The German Kaiser will spend the rest of his days trying to solve this problem. My own idea is our people hold aloof from this movement, because they desire to retain their freedom. There were I judge about a hundred visitors, about one third of whom, as indicated, were colored. From conversations with friends of other persuasions I gather none of the larger denominations were largely represented.

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Save Two-thirds Fertilizer Bill

Use
Nitra-Germ

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-Germ, Savannah, Ga., for Book No. M-24.

Sale of Surplus Government Goods. BEDDING OUTFITS.

U. S. ARMY regulation Comforts. Olive drab. Renovated and sterilized. Full size. Average weight, 5 pounds. Serviceable condition, \$2.45 each; \$2.25 dozen lots; \$2 each, 100 lot.
U. S. ARMY wool, olive drab blankets, best grade; 54 by 84 inches; weight, 4 pounds; \$5.95, or \$70 dozen.
U. S. ARMY olive drab blankets, the blanket for service, long wear and comfort; clean and sanitary; good condition; size 62 by 82, grade A, \$7.95 each, or \$91.50 dozen; grade B, \$6.95 each, or \$81 dozen; grade C, each \$5.95, or \$70 dozen.
U. S. ARMY canvas folding cots, seen service, but in good condition, \$2.45 each, or \$24 dozen.
U. S. ARMY cot mattresses, cotton, good condition, grade A, \$6.95.

WEARING APPAREL.

U. S. ARMY wool underwear, washed clean and sanitary, good condition, 95c garment; \$1.85 suit; dozen lot, suit \$17.50.
U. S. ARMY Wool Shirts, seen service, but good condition; olive drab; clean, repaired. Grade A, \$2.95 each, or \$29.95 doz. Grade B, \$2.50 each, or \$25.00 doz. Grade C, \$1.95 each, or \$19.50 doz.
U. S. ARMY wool breeches, dyed and pressed; good condition; \$30 dozen, or pair \$2.50.
U. S. ARMY regulation wool overcoats, dyed dark blue; excellent condition; would cost \$50 now; special value \$11.95.
U. S. ARMY leather sleeveless jackets, brand new; will last for years \$16.95.
U. S. ARMY steel helmets; beautiful souvenir of war \$2.50.
OLIVE drab wool sleeveless sweaters or slipovers; good condition \$2.45.
U. S. ARMY wool combination suit, including breeches, coat, leggings \$8.45.
U. S. ARMY canvas leggings, extra strong canvas; secure a few pairs at \$5c.
U. S. ARMY raincoats, new; special \$12.50.
U. S. ARMY ponchos, very desirable garment for bad weather; opening center; splendid condition; \$24 dozen, or each \$2.45.
U. S. ARMY regulation shoe, brand new; best grade and workmanship; made on Munson last on government specifications; everybody knows the value of the army shoe; state size wanted; all sizes, D and E widths; \$8.85 each, or \$104 a dozen pairs.

STOVES AND RANGES.

U. S. ARMY heaters, "Radiant Home" Hot-blast; large size, nickel trimmed; beautiful stove, slightly used; worth \$65; special \$37.50.

MISCELLANEOUS.

ENGLISH knife bayonets, Sheffield steel; may be ground into excellent carving, fishing, hunting knife \$1.00.
U. S. ARMY steel paring knives, brand new, special, 10c each, or \$1.10 dozen.
U. S. ARMY Krag rifles, high power, absolutely in good condition \$23.75.
U. S. NAVY hammocks, heavy canvas, excellent condition; 40 by 71 inches \$2.95.
WHITE FOR CATALOGUE—Terms: Cash with order. Reference: Any bank in Greenville. Your money back if not satisfied. Prices f. o. b. Greenville. Please include postage when ordering goods sent by parcel post. Railroad fare refunded both ways to customers visiting our store and purchasing \$300 or more within 200-mile radius.

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TETTERINE Drives Away Pimples

and leaves your skin soft and spotless. TETTERINE CO., SAVANNAH, GA.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3253 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 95 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

Headache

Sour stomach, bad health and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

CHRISTIAN LOVE

Love is the greatest word in the English language. To all mankind it means much. Solomon said, "Love is strong as death. Many waters cannot quench it, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned."

If we take the outline of today's (March) lesson we will find: First, God is love; second, God manifests love. We find that the law of love is its outward direction, its inner authority and its conscious realization. We also find the fullness of love in its relation to God and also its relation to man.

God is love. That is truthfully and beautifully told in the lesson of March. Hear, Beloved, let us love one another; for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God: for God is love.

God gave up His only Son for the love he has for the world, and Christ died upon the cross that the world through him might have everlasting life. Greater love hath no man than this that a man lay down his life for a friend. Christ was the friend of all. He loved the sheep. He wanted them taken care of. Remember his admonition to Peter, "Lovest thou me: feed my sheep." His was a Christ love—Christian love—for he suffered the ignominious death upon the cross through love for you and me. He was unselfish; his desires was to serve his Father. The greatest thing that can be said of Christ is that his love

was unending, unselfish, unlimited. His love was not based upon attractiveness. He loved the ugly and unattractive as well as those of fairer face and form. The poor, the blind, the maimed and the halt, were not beneath him. His tender love reached out a ministering hand to them and they were healed. He knew not sect or nationality when it came to his Christian duty. He believed in doing things and did it.

We are the workmanship of God—his children—created by Him, hence his great love for us. Being his children should we not love our heavenly Father and obey his mandates as we love and obey our earthly father.

Christian love should be wholly unselfish. I should have said Christian love is entirely unselfish—absolutely. A selfish man cannot be a consecrated Christian. Selfishness and Christianity do not work well in harness together.

Christian love is progressive; it brings us many things that tend to help us along the highway of life. Its influence is good and ennobling. If we see a person walking circumspectly it makes us have a higher opinion of him, and children seeing his walk wish that they "were as good as Mr. So-and-So, he's a good man," and the first thing you know we are trying to emulate the one we have such an exalted opinion of.

A Christian is one who remembers the widows and orphans in their afflictions and distress by attending their bedside or administering to them in their distress. It is a joy to the righteous to administer to

those who are in need.

Their acts, their words, their kindness is consoling and sweetening to those who are in distress. It is better to minister than to be ministered unto. The Son of God came not to be ministered unto, but he came to minister to you and to me. He went about doing good. That was one desire of his heart, his purpose was to do good to those that loved him, and the culmination of that love was his death upon the cross. As Christians we should love each other for it is God's command.

Love is life's end! an end, but never ending;

All joys, all sweets, all happiness, awarding;

Love is life's wealth, (ne'er spent, but ever spending.)

More rich by giving, taking by discarding;

Love's life's reward, rewarded in rewarding;

Then from thy wretched heart fond care removed;

Al! shouldst thou live but once love's sweets to prove,

Thou wilt not love to live, unless thou live to love."

OTIS KILPATRICK STEVENS

Our dear Otis went to Jesus, June 26th, 1919. She was sick only a few days. On her death bed, she talked to each member of the family, praying for them and warning them to live daily for the Lord.

She left a devoted husband, baby boy, father, mother, sisters, brothers and a host of other relatives to mourn her death. A happy Christian did she live before them and a happy Christian did she die before them. Precious is the talk she made at her dying hours. She was educated at Blue Mt. College.

Otis was born in the year of 1895, March 31st, and was married to Mr. T. H. Stevens, Dec. 1st, 1917. She was the oldest child of Dr. T. F. Kilpatrick and Hazis Hickman Kilpatrick.

May we all meet her in heaven with Jesus and see her smiling face forever and ever.

W. M. U., Mt. Carmel Baptist Church, Noxapater, Miss.

MRS. D. E. ROBERTS

Whereas our Heavenly Father in his infinite wisdom and love, has seen fit to again enter our society and call to His home in the skies the sweet spirit of another one of beloved sister, Mrs. D. E. Roberts:

Therefore be it resolved: 1st, That in the death of our dear sister, the Woman's Missionary Society, Mt. Carmel Church, Noxapater, Miss., has lost a most efficient member and faithful worker. While we do most sincerely lament her death, we know she has gone to be with her blessed Savior and little baby, Charles, who had preceded her about one year. So we humbly bow in submission and say, "Thy will be done."

Second, That our hearts go out in deepest sympathy to the sorrowing husband and four sweet little children and we do commend them to the love and care of the Father in heaven whom she loved so dearly.

Third, That a copy of these resolutions be published in the Winston County Journal and the Baptist Record.

Woman's Missionary Society, Mt. Carmel Church.

190 Bu. Peanuts
to the Acre With
Nitra-Germ

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-Germ, Savannah, Ga., for Book No. A-2.

Relief from
Malaria

This tasteless tonic seldom requires over three days to break up malaria chills. In thousands of homes it is always kept on hand. Try a bottle.

The Doctors' Prescription
60c at All Dealers. C-161

SWAMP
CHILL & FEVER TONIC

Harmless, purely vegetable. Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists

TO RELIEVE CATARRHAL
DEAFNESS AND HEAD
NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmin (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

For That CHILLY Feeling

Take Grove's Tasteless CHILL Tonic. It Warms the Body by Purifying and Enriching the Blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

SEED CORN

Hand selected, tipped and nubbed. Every ear from fields producing 60 bushels or more per acre. Satisfaction guaranteed.

	Bushel	2 1/2 Bu.
Purity's 90 Day Mortgage		
Lifter (white)	\$3.75	\$ 8.75
Purity's 90 Day Early June		
(yellow)	3.75	8.75
Iowa Silver Mine	4.00	9.25
Reid's Yellow Dent	4.00	9.25
Mosby's Prolific, white	5.50	12.50
Hickory King (white)	5.00	11.75
Neal's Paymaster (red cob)		
white	5.00	11.75
St. Charles Red Cob (white)	4.00	9.25
Tenn. Red Cobb (white)	4.00	9.25

Write for prices on Cottonseed.

PURITY SEED CO.,

Field Garden Seeds, Plants, Bulbs
222 So. Main St. MEMPHIS, TENN.

Evangelistic Campaign

In preparation for the Evangelistic Campaign to be conducted this summer, we will ask the readers of the The Baptist Record to aid us in locating places where meetings ought to be held in Mississippi, by filling out the following blank and returning it to the address given.

The blank is to be used for locating places where there are no churches—outlying districts in city or county, school houses, new settlements, factory settlements, mill settlements, etc.

You will see that the blank calls for the names of County in which the place is located; a suggestive time for the meeting; the name of the school house, community, or settlement; its distance and direction from nearest railroad point; and the name and address of some leading Baptist or other citizen of the community to whom we may write.

Complete blank on the dotted line and mail to Dr. J. B. Lawrence, Jackson, Miss.

COUNTY.....

(In which following place is located)

DR. J. B. LAWRENCE,
Jackson, Mississippi.

I would recommend that an evangelistic meeting be held about

(Suggest most suitable time)

at.....

(Name of school house or community)

which.....

(Give distance and direction from nearest R. R. point)

Write.....

(Name some leading Baptist or other citizen of community)

REMARKS.....

Signed:.....

Address.....